# ELEMENTARY EGYPTIAN GRAMMAR

PJ1135
.M98

MARGARET A. MURRAY

# ELEMENTARY EGYPTIAN GRAMMAR

Digitized by the Internet Archive
in 2017 with funding from
Princeton Theological Seminary Library

https://archive.org/details/elementaryegypti00murr

# ELEMENTARY EGYPTIAN GRAMMAR

BY

MARGARET A. MURRAY

LONDON

BERNARD QUARITCH, 15, PICCADILLY, W.

1905

# CONTENTS


PAGE

## CHAPTER I.

THE HIEROGLYPHIC SIGNS.

Alphabetic signs . . . 4
Syllabic signs . . . . 4
Phonetic complement . 5
Word signs . . . . 6
Determinatives . . . 7
Written characters . . 8

## CHAPTER II.

FORMATION OF SENTENCES.

Complete, or Verbal, Sentence . . . . . 10
Simple Nominal Sentence . 11
Compound Nominal Sentence . . . . . 12
Order of words . . . 13
Emphasis . . . . . 14

## CHAPTER III.

PRONOUNS.

Personal, Suffixes . . 16
,, Absolute . . 17
,, Reflexive . . 19
Demonstrative . . . 19

## CHAPTER IV.

SUBSTANTIVES.

Gender . . . . . 22
Number . . . . . 23

PAGE

## CHAPTER V.

THE GENITIVE.

Direct Genitive . . . 26
Indirect Genitive . . 27

## CHAPTER VI.

ADJECTIVES.

Derived from prepositions . 29
Degrees of comparison . 30

## CHAPTER VII.

NUMERALS.

Cardinal Numbers . . 32
Ordinal Numbers . . 34

## CHAPTER VIII.

ADVERBS . . . . . 35

## CHAPTER IX.

PREPOSITIONS.

Simple . . . . . 37
Compound . . . . . 39

## CHAPTER X.

CONJUNCTIONS.

Enclitic . . . . . 42
Absolute . . . . . 43

PAGE

CHAPTER XI.

PARTICLES.

Emphatic . . . . 44
Interrogative . . . 45
Negative . . . . 47
Relative . . . . 50

CHAPTER XII.

VERBS.

Classes of Verbs . . 52
Conjugation . . . 54
Sedemef . . . . 55
Sedemnef . . . 55
Sedemynef . . . 56
Sedemkheref . . . 56
Pseudo-participle . . 57
Compounds with auxiliary verbs . . 58

PAGE

Infinitive . . . . 60
Passive . . . . 65
Participles . . . 66
Relative forms . . 66
Verbal Adjective . . 67
Impersonal form . . 68
Causative . . . 68

CHAPTER XIII.

NOTES ON SYNTAX.

Absolute substantive . . 69
Apposition and co-ordination . . . . 70

EXERCISES . . . . 72

VOCABULARY . . . 78

# INTRODUCTION.



THIS little Grammar is intended only for absolute beginners, who wish to obtain some knowledge of the Egyptian language without any intention of doing any original work in it. To those who wish to take up the language thoroughly and scientifically, there is always Prof. Erman's *Egyptian Grammar*, which contains all that a student can require. My aim has been to produce a book which shall be to Egyptian what the ordinary school elementary Greek grammar is to Greek. I am told that by doing so I shall lower the standard of scholarship in Egyptian, but I confess that I fail to see the force of the argument. It has never been found that elementary Greek grammars, or instructing little boys in the elements of Greek, has lowered the scholarship in Greek, and why should it do so in Egyptian? On the contrary, I think that an elementary Egyptian grammar will increase the interest in the Egyptian language and literature by increasing that small section of the public who have felt the charm and fascination of that most ancient civilisation, by showing them the firm foundation on which our knowledge of the language is built, and by letting them see the difficulties which have to be

overcome, and the ease with which the great masters of the language surmount the obstacles.

In the study of all ancient languages there are always two classes of people; the large majority who know enough to follow a translation, appreciating the difficulties and enjoying the beauties; and the small minority, to whom a new grammatical form, or a newly found exception to an established rule, is an absolute joy.

My Grammar is not intended for the latter class, but only for those who, knowing nothing, wish to know a little, in order to appreciate better the work of the great hieroglyphic scholars of our time. It contains nothing original, being founded entirely on Prof. Erman's Grammar; even the examples he gives in illustration of grammatical rules are copied, as being the best that could be found for that purpose. The four years' experience, which I have had as a teacher of elementary hieroglyphs, has shown me that a grammar of this kind is needed, and this is my only reason for publishing it.

My sincere thanks are due to Dr. Walker, for suggestions and help in the Grammar; to Mr. and Mrs. Hayter, for much assistance in simplifying the arrangement of the book; and to Prof. Flinders Petrie, for the kind and generous help which he has given me in this, as well as in all my other Egyptological work.

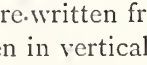
# CHAPTER I.

## THE HIEROGLYPHIC SIGNS.

EGYPTIAN Hieroglyphs were in use from B.C. 5000, or even earlier, to A.D. 300, in all for nearly 5500 years. The origin of the writing was the same as that of all primitive nations, namely pictures, but unlike other nations the original forms were kept up for all sculptured monuments, until the very end. Side by side with the hieroglyphs however there was evolved a running hand used for ordinary writing, in which the picture signs were abbreviated and reduced till they lost almost all likeness to the originals from which they were derived. This running script is called Hieratic. It developed later on into the writing which is known as Demotic or Enchorial; and finally in the Ptolemaic period, when the Greek influence was at its height in Egypt and the ancient knowledge and understanding of the hieroglyphs was dying out, it became the custom to write Egyptian in Greek letters, thus retaining the ancient language in a modern writing. This hybrid

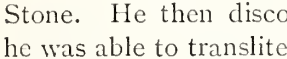
was called Coptic and died out as a spoken language only in the 17th century, though it is used in the liturgy of the Coptic churches in Egypt to this day.

| Ex. | Hieroglyphic. | Coptic. | |
|---|---|---|---|
| | | ⲡⲛⲟⲩⲧⲉ | = God. |
| | *Pa neter* | *Pnoute* | |
| | | ⲁⲛⲟⲕ | = I. |
| | *ynck* | *Anok* | |

The hieroglyphic signs are pictures of human figures, animals, birds, and the common objects of daily life among the people, and in their early forms they throw great light on the civilization of that distant time. The writing is usually from right to left (this is invariably the case in hieratic and demotic), but sometimes for decorative reasons the hieroglyphs are written from left to right. They can also be written in vertical columns. The rule is to read towards the faces of the animals and birds. For convenience sake, hieroglyphs are always printed from left to right. The words are written as much as possible in square groups for the sake of symmetry; ex.  . For this reason many signs can be written either vertically or horizontally; ex. or ,  or . Many sounds also have two signs, one vertical and one horizontal; ex.  or  *s*,  or  *u*,  or  *m*. Occasionally

the spelling is sacrificed to symmetry; ex.  *Khetef* instead of *Kheft*, as the former makes the neater group.

The reading of the hieroglyphs was first deciphered by Champollion in 1822 from a study of the Rosetta Stone. He then discovered that the words which he was able to transliterate had their equivalents in Coptic, and that the language which had baffled so many scholars was the ancient form of a language well known to Orientalists. The foundation then of our reading of hieroglyphs is the knowledge of Coptic.

There are no vowels in Egyptian. The signs  , are properly consonants; they are here transliterated *a*, *y*, *ā*, and *u*, as the scientific transliteration is often a great stumbling-block to beginners. A group of consonants like *sdm*, *ntr*, *ḥtp*, are made pronounceable by the insertion of a short *ĕ* between the letters, *sedem*, *neter*, *ḥetep*, but it must be remembered that this *ĕ* is quite conventional, and is not indicated in the hieroglyphs.

Hieroglyphs are divided into four classes:—

1. Alphabetic.
2. Syllabic.
3. Word-signs.
4. Determinatives.

NOTE.—Mr. Griffith gives the name Phonograms to 1 and 2. The alphabetic signs are Uniliteral Phonograms; the syllables are Biliteral, or Triliteral, Phonograms, according to the number of letters which they contain.

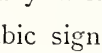
1. An alphabetic sign represents only one sound. They are used as in all languages for spelling out words. No true vowels are known, for Egyptian was written, like Hebrew and other Oriental languages, in consonants.

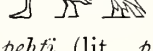
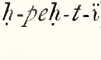
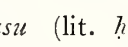
| Hieroglyph. | Transliteration. | Erman. |
|---|---|---|
| * | *a* (*aleph*) | *ȝ* |
| | *y* (*yod*) | *j* |
| * | *ā* (*ayin*) | *ʿ* |
| *  or | *u* | *w* |
| | *b* | *b* |
|  | *p* | *p* |
| | *f* | *f* |
| or  | *m* | *m* |
| or  | *n* | *n* |
| | *r* | *r* |
| | *h* | *h* |
| | *ḥ* | *ḥ* |
|  | *kh* | *ḫ* |
|  | *s* | *s* |
|  | *sh* | *š* |
| | *q* | *ḳ* |
|  | *k* | *k* |
|  | *g* | *g* |
|  | *t* | *t* |
|  | *th* | *ṯ* |
|  | *d* | *d* |
| | *ʒ* (as in azure) | *ḏ* |
| | *y* | *y* |
|  | *ï* | *ï* |

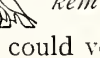
2. A syllabic sign represents two or more consonantal sounds:

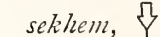
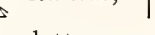
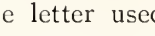
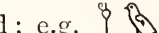
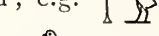
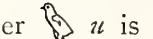
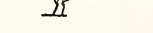
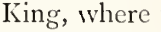
Ex. *men*, *per*,  *kheper*, *nezem*.

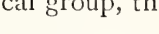
* These letters are transliterated with a vowel, but they should properly be consonants. Aleph and ayin are shown by the Coptic to be aspirates, and the U is a W.

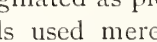
Egyptian words are generally written partly in alphabetic and partly in syllabic signs. Ex.  *sma* (lit. *s-ma*), To slay; *khentī* (lit. *khen-t-ï*), A statue.

The number of syllabic signs is very great, and they can be learnt only by practice. The Egyptians very frequently made use of a syllabic sign in addition to spelling out the syllable in alphabetic characters. Ex.  *ba* (lit. *b-ba-a*), A soul;  *peḥtī* (lit. *p-ḥ-peḥ-t-ï*), Strength; *khau* (lit. *kh-kha-a-u*), Night;  *ḥentasu* (lit. *ḥ-ḥen-n-t-ta-a-su-u*), A lizard; , , , , , , being syllables.

With many syllabic signs the last letter of the syllable is written out. This letter is called the *Phonetic Complement*, it is not intended to be pronounced separately, but merely indicates to the reader how the syllable should end. In the word  *kem*, Black, the reads *kẹm*, and the word could very well be written with the one sign only, but it is customary to write the *m* after it, though the word still remains *kem* and not *kemem*. In signs which have more than one phonetic value, e. g. , which may be *sekhem*, or *kherp*, or *ābā*, the

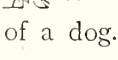
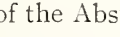
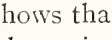
Phonetic Complement shows which value is to be used; thus:  *sekhem*,  *kherp*,  *abā*. Sometimes the letter used for the Phonetic Complement is not the last, but is the most characteristic of the word; e.g.  *uz*, To command, where the first letter  *u* is the Phonetic Complement;  *seten*, King, where the middle letter ⌓ *t* is the Phonetic Complement. Sometimes, in order to make a symmetrical group, the two last letters of a triliteral syllable are written out; e.g.  *kherp*, To lead;  *nefer*, Beautiful.

Syllabic signs originated as pictures of the object, and were afterwards used merely to represent the combination of letters of which they are formed. Ex.  *ḥer* means in the first instance a Face, and is often used in that sense, but it is also used as a syllabic sign where the combination *ḥ* and *r* are required, as in *ḥeryt*, Terror. So also  *khet*, which originally meant a Branch, is used as a syllable where *kh* and *t* are needed, as in *nekht* (lit. *n-kht-kh-t*), Strength.

3. A word-sign is the picture of an object used as the word for that object; e.g.  the picture of a child means Child, ⊙ the picture of the sun means

Sun, the plan of a house means House. Word signs are difficult to distinguish at first, as a sign is often used as a syllable or as a determinative, as well as a word sign. As a rule however a single sign which represents a whole word is followed by an upright stroke | (see below).

4. A determinative is a picture of the object which follows a word. It is not pronounced, and is written merely as a guide to the reader that he may distinguish the meaning of a word at a glance.

Ex. *thesem*, "Dog," is followed by the picture of a dog.  *ḥefau*, "Snake," is followed by the picture of a snake. *pes*, "To cook," is followed by the picture of fire. There are however a great many words which cannot be expressed pictorially; these are followed by the picture of a roll of papyrus or , which is the sign of the Abstract, and which shows that the word can be expressed in writing though not in a picture. Ex.  *rekh*, "To know."  *yp*, "To reckon."

The upright stroke, which follows word-signs and all words written with one sign only, is a special kind of determinative, and is merely a guide to the reader that the preceding sign represents the entire word. Ex. *du*, "Hill;" *re*, "Mouth;" *sa*, "Back." The stroke is often used with a

picture determinative. Ex. *mer*, "Canal;" *ḥen*, "Slave;" *se*, "Man." The feminine ending *t* (see p. 22) was lost very early in pronunciation but was continued in the written language; therefore many feminine words take the upright stroke, as the *t* was not considered a part of the word. Ex. *khast*, "Foreign country;" *renpet*, "Year;" *net*, "City."

For the determinative of the plural, see p. 24.

A few words take no determinative.

Ex. *yu*, "It is;" *yr*, "To do;" *ur*, "Great;" *zed*, "To say."

## THE WRITING OF THE SIGNS.

A simple form is used for writing the hieroglyphs, especially the human figures and birds. The alphabet and some of the commonest of the syllables and determinatives are given here.

The beginner should practise these signs, and when proficient should then practise writing them in the opposite direction, from right to left, thus: i.e.

## CHAPTER II.

### FORMATION OF SENTENCES.

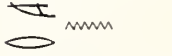
THERE are three forms of sentence in Egyptian:

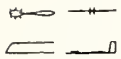
(1) The Complete (or Verbal) Sentence.
(2) The Incomplete [*a*] (or Simple Nominal) Sentence.
(3) The Incomplete [*b*] (or Compound Nominal) Sentence.

(1) **The Complete (or Verbal) Sentence.** The name *Verbal* is given to this kind of sentence, as in it the verb occupies the principal position at the beginning of the sentence, preceding the subject. The order of words is as follows:

1. Verb. 2. Subject. 3. Object.

Ex.:

| VERB. | SUBJECT. | OBJECT. |
|---|---|---|
| | | |
| *sedem* | *sekhti* | *kheru* |
| Hears | the peasant | a voice. |
|  | | |
| *meru* | *ef* | *su* |
| Loved | he | him. |

| VERB. | SUBJECT | OBJECT. |
|---|---|---|
|  | | |
| *khems* | *ek* | *sa-ek* |
| Bend | thou | back thy. |

(2) **The Incomplete [a] (or Simple Nominal) Sentence.** In Egyptian, as in many Oriental languages, a sentence is often formed without any verb, but is complete in itself. This is not possible in English, though a secondary clause may sometimes be formed as an Incomplete or Simple Nominal sentence to avoid the repetition of a verb; e.g. "I am from the town, you from the country," "A. is a rich man, B. a poor man." In these two instances, the second clauses, "You from the country," and "B. a poor man," are Nominal sentences. The name *Nominal* is given to this kind of sentence because the subject is always a Noun or an Absolute Pronoun (pp. 17, 18).

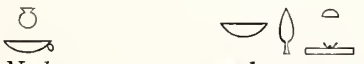
In Egyptian the missing verb is always some form of the verb To be.

The order of words is:

1. Subject. 2. Predicate.

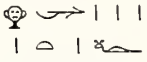
The subject is either a *Noun* or an *Absolute pronoun* (see pp. 17, 18); the predicate may be a *Substantive*, an *Adjective*, or a *Prepositional phrase*.

Ex.: SUBJECT. PREDICATE.



*Nuk* *neb* *ymat*

I [am] the lord of graciousness.

| SUBJECT. | | PREDICATE. |
|---|---|---|
| | | |
| *ren - ek* | | *nefer* |
| Name thy | [is] | beautiful. |
| | |  |
| *Deqer neb* | | *ḥer khetu-ef* |
| Fruits all | [are] | upon its trees. |

(3) **The Incomplete [b] (or Compound Nominal) Sentence.** The Compound Nominal Sentence is so called because it is formed upon the model of the Simple Nominal Sentence (i.e. with the subject preceding), but with a verb inserted. The order of the words is :—

1. Subject. 2. Verb. 3. Object.

The forms of the verb used are :—

(*a*) with intransitives and passives, the pseudo-participle (p. 57).

(*b*) with transitives, *ḥer* with infinitive.

INTRANSITIVE VERBS.

| SUBJECT. | VERB. |
|---|---|
| | |
| *yau* | *ḥau* |
| Old age | advances. |

| SUBJECT. | VERB. |
| --- | --- |
| | |
| *yb-ef* | *au* |
| Heart his | is glad. |

TRANSITIVE VERBS.

| | |
| --- | --- |
| | |
| *yḥu* | *ḥer mau* |
| Childishness | upon renewing (i.e. is renewed). |
| | |
| *Aam neb* | *ḥer nemy* |
| Bedawin all | upon crying out (i.e. All the Bedawin cried out). |

The difference in the formation of sentences adds variety to the style in a long piece of prose or in a poem, and prevents monotony.

## THE ORDER OF WORDS.

The sentence is divided into two parts.

*a*. The first part contains verb, subject, direct and indirect object.

*β*. The second part contains specifications of time and space.

In the first part of a Complete or Verbal sentence the order of words is as follows:

1. Verb.

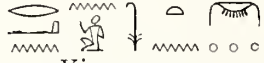
2. Subject.
3. Direct object.
4. Indirect object.

Ex. *erdyn seten neb en byk-ef*, The King gave gold to his servant.

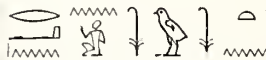
When the object, either direct or indirect, is a pronoun, it will precede the subject if the subject is a substantive.

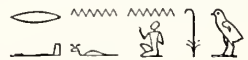
**Rule 1.** A pronoun, whether subject or object, is always put next to the verb.

**Rule 2.** The pronominal suffix always precedes the absolute pronoun (p. 17).

Ex.  *erdyn n-y seten neb.* The King gave me gold.

*erdyn su seten en byk-ef.* The King gave it to his servant.

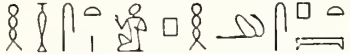
 *erdyn n-y su seten.* The King gave it to me.

 *erdyn-ef n-y su.* He gave it to me.

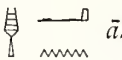
EMPHASIS.

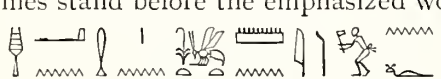
Emphasis consists in placing before the sentence a word to which it is desired to attract attention; the word is afterwards resumed by a pronoun in the sentence. This is very frequently done contrary to

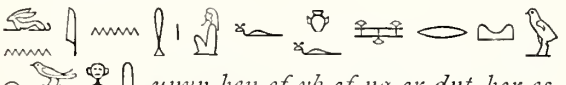
our general usage, the word King, for instance, being constantly emphasized in this way.

Ex.  *ḥest-y peḥ-es pet.* My praise, it reached heaven.

*khast nebt rutn-y er-es, yu yrn-y ḥed ym-es.* Every country to which I went (lit. I went to it), I was a hero therein.

The auxiliary verbs  *āḥān* and *un*, sometimes stand before the emphasized word.

Ex.  *āḥān ḥen en seten byty menyn-ef.* Then the majesty of the King of Upper and Lower Egypt, he died.

 *unyn ḥen-ef yb-ef ua er dut ḥer-es.* Then his majesty, his heart was sad concerning it.

## CHAPTER III.

### PRONOUNS.

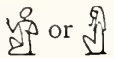
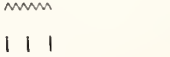
### Personal.

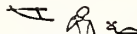
There are two kinds of personal pronouns:

1. The conjunctive or suffixed.
2. The disjunctive or absolute.

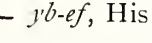
#### 1. *Suffixes.*

These pronouns are suffixed to the verb or the noun to which they belong, and are written after the determinative. They are employed as subject, as possessive, or in cases governed by a preposition.

| Singular. | | Transliteration. | Meaning. Subject. | Possessive. | Governed by prep. |
|---|---|---|---|---|---|
| 1 per. mas. |  | *y* | I | my | [to] me |
| fem. | | *y* | I | my | [to] me |
| 2 per. mas. | | *ck* | thou | thy | [to] thee |
| fem. | | *cth* | thou | thy | [to] thee |
| 3 per. mas. | | *cf* | he | his | [to] him |
| fem. | | *cs* | she | her | [to] her |
| Plural. | | | | | |
| 1 per. mas. and fem. | | *cn* | we | our | [to] us |
| 2 per. mas. and fem. | | *then* | you | your | [to] you |
| 3 per. mas. and fem. |  | *sen* | they | their | [to] them |

Ex. As subject  *mer-ef*, He loves.

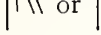
As possessive *yb-ef*, His heart.

Governed by prep.  *zed en-ef seten*, The King speaks to him (lit. speaks to him the King).

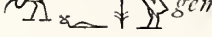
2. *Absolute.*

(*a*) The absolute or disjunctive pronoun stands alone as in English.

Ex. "His mother took him to the play," where "him" stands quite alone. It is usually employed as the object of the sentence, though on rare occasions it is found as the subject.

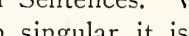
| | | Transliteration. | Meaning. |
|---|---|---|---|
| Singular. | | | |
| 1st pers. masc. and fem. | | *uy* | me |
| 2nd pers. masc. | | *thu* | thee |
| fem. | | *then* | thee |
| 3rd pers. masc. | | *su* | him |
| fem. | or | *sï* or *set* | her |
| Plural. | | | |
| 1st pers. masc. and fem. | | *en* | us |
| 2nd pers. masc. and fem. |  | *then* | you |
| 3rd pers. masc. and fem. |  or  | *sen* | them |

Ex. *gemn-ef su*, He found it (lit. Him).

 *erdy-ek uy*, Thou gavest me.

(*b*) Another form of the absolute pronoun is used for emphasis. It is always the subject of the sentence and occurs only in the Simple and Compound Nominal Sentences. With the exception of the first person singular, it is regularly formed by the syllable *ent* followed by the possessive suffixes.

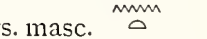
Singular.

| | | | |
|---|---|---|---|
| 1st pers. masc. and fem. |  | *ynuk* | I |
| 2nd pers. masc. | | *entek* | thou |
| fem. | | *enteth* | thou |
| 3rd pers. masc. |  | *entef* | he |
| fem. | | *entes* | she |

Plural.

| | | | |
|---|---|---|---|
| 1st pers. masc. and fem. | ? | | |
| 2nd pers. masc. and fem. | | *entthen* | you |
| 3rd pers. masc. and fem. | or  | *entsen* | they |

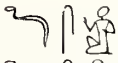
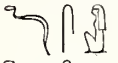
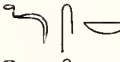
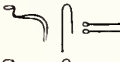
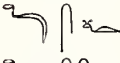
*Note.* The first pers. plural is not yet known.

Ex.  *entsen seshem neter āa.* They lead the great god.

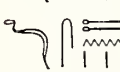
3. *Reflexive.*

The reflexive is formed as in English by the combination of the word for "self" with the possessive pronouns.

Singular.

| | | | |
|---|---|---|---|
| 1st pers. masc. |  | *zesy* | myself |
| fem. |  | *zesy* | myself |
| 2nd pers. masc. |  | *zesek* | thyself |
| fem. |  | *zeseth* | thyself |
| 3rd pers. masc. |  | *zesef* | himself |
| fem. | | *zeses* | herself |

Plural.

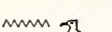
| | | | |
|---|---|---|---|
| 1st pers. masc. and fem. | | *zesen* | ourselves |
| 2nd pers. masc. and fem. |  | *zesthen* | yourselves |
| 3rd pers. masc. and fem. | | *zessen* | themselves |

Ex. *ynuk neter āa kheper zesef.* I [am] the great god who creates (lit. creating) himself.

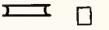
**Demonstratives.**

| A. | Singular. | | Plural. | |
|---|---|---|---|---|
| masc. | *pen* | this |  *ypen* | these |
| fem. | *ten* | | *ypten* | |

A. Singular. Plural.

masc. *pef*
fem. *tef* } that  *nefa* those

These forms follow their substantive.

Ex.  *mer pen.* This canal.

Instead of *ypen* and *ypten*, the forms nen or *nen en* are used (see D).

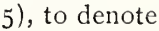
B. *pu* (lit. This).

It always follows its substantive, and is used—

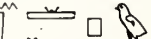
1. in sentences in which no verb occurs, where it is translated as "It is" or "This is."

Ex. *Ra pu.* It is Ra (lit. Ra this).

2. occasionally after the *sedem-ef* form of the verb (p. 55), to denote a condition attained.

Ex. [When you find this or that in him]  *senb-ef pu*, then he is well.

3. as a vocative in ceremonial address.

Ex.  *Pepy pu.* O Pepy!

4. in apposition.

Ex. *Amuïenshy ḥeqa pu en Tenu*, Amuienshy, prince of Tennu.

C. Another demonstrative pronoun, which occurs in the later period of the language, is always placed before the substantive, and is almost equivalent to our definite article.

| | Singular. | | | Plural (rare). | | |
|---|---|---|---|---|---|---|
| masc. | | *pa* | this, the | | *pau*, | these, the |
| fem. | | *ta* | | | | |

D. *nen*, *nu*, and *na*, are used as demonstrative pronouns. They precede the noun, with which they are connected by the possessive particle *en*.

Ex. *nen en sekhti*. These peasants (lit. This of peasants).

*nu en neteru*. These gods.

*na en gemḥut*. These wicks.

## CHAPTER IV.

### SUBSTANTIVES.

### Gender.

Substantives are either masculine or feminine.

A. Masculine nouns are occasionally distinguished by an ending *u*, usually however there is no distinguishing mark.

Ex. *mer.* Canal.

*neb.* Lord.

Those with the ending *u* are—

1. Proper names.

Ex. *Ynpu.* Anubis.

*Khufu.* Khufu.

2. Nouns derived from verbs and adjectives.

Ex. *ḥuru.* A pauper, from *ḥur* Poor.

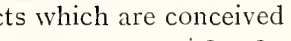
*shemsu.* A follower, from *shems,* To follow.

B. Feminine nouns invariably end in *t.*

Ex. *ḥemt.* Woman.

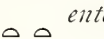
*merḥet.* Ointment.

They can be divided into five classes:

1. The naturally feminine, ex. *hemt*. Woman.
2. Various inanimate objects which are conceived as feminine; ex. *nest*, Throne,  *uat*, Road.
3. Collectives, ex. *āshat*. Multitude.
4. Neuter expressions like  *entet*. That which.
5. Abstract conceptions; ex. *setenyt*. Kingdom.

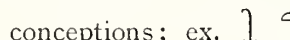
**Number.**

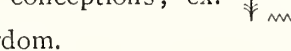
The Egyptians recognized a singular, dual, and plural.

The DUAL, which is rarely used, is formed by an ending \\ *ï* joined to the masc.  *u* ( \\ *uï*) or the fem. ⌓ *t* (  *ti*). It is not always written out, but is to be read notwithstanding.

There are two methods by which the dual is indicated:

1. By repetition of the sign. This occurs solely with words written with a word-sign.

   Ex.  *taui*. Two lands.

    *merti*. Two eyes.

2. By repetition of the determinative:

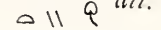
Ex. *tekhemui.* Two obelisks.

*āti.* Two limbs.

The PLURAL has an ending *u* attached to the substantive. It is not always written out, but can be indicated in four different ways.

1. By repeating * three times a word written with a word sign.

Ex. *netern.* Gods.

 *pern.* Houses.

2. By repeating the determinative three times.

Ex.  *ḥātïu.* Chiefs.

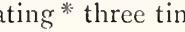
3. By the plural determinative |||, , , or ○○○ following the word-sign standing alone.

Ex. *netern.* Gods.

*pern.* Houses.

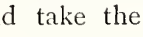
 *pernt.* Fruits.

4. By the plural determinative following the determinative of the word.

Ex.  *sern.* Princes.

* The method of indicating the plural by the repetition of a sign is used in English in certain abbreviations, e.g. MS. = a manuscript, MSS. = manuscripts; p. = page, pp. = pages.

In feminine words the plural sign is written after the T ( ), but is pronounced before it (*ut*).

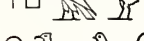
Ex.  *neḥebut.* Necks.

 *renput.* Years.

Note 1. *Collective nouns* have a feminine termination, and take the adjective and verb in the singular.

Note 2. *Abstract nouns* are often in the plural.

Ex. *hau.* Time.

 *tau.* Heat.

## CHAPTER V.

### THE GENITIVE.

THERE are two ways of expressing the genitive; these are called the Direct Genitive and the Indirect Genitive.

A. The DIRECT GENITIVE is expressed simply by the position of the substantives without any connecting word, the governing word standing before the governed.

Ex. *per Ymen.* House [of] Amen.

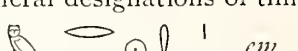
*mer sekhtïu.* Overseer [of] peasants.

The Direct Genitive is generally used—

1. after general designations of locality.

Ex. *dut Ḥor.* Rock [of] Horus.

2. after general designations of time.

Ex.  *em rek ḥen-ef.* In the time [of] His Majesty.

3. after certain frequently recurring words, such as *mer,* Overseer; *neb,* Lord; *per.* House.

Ex. *neb taui.* Lord [of] the two lands.

4. when  *seten,* King, and *neter,* God, are the governed words.

Ex. *ḥemt seten.* Wife [of] the king.

Note.—*Seten* and *neter* being sacred words are always written first, though pronounced last.

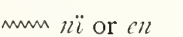
The Indirect Genitive is formed by means of an adjective *nï,* which means "Belonging to." This adjective agrees in gender and number with the noun which precedes it and to which it belongs.

| | Singular. | Plural. |
|---|---|---|
| masc. | *nï* or *en* |  *nu* |
| fem. | *net* | *nïut* |

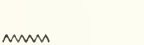
*Nïut* is rarely used, *nu* or *net* generally taking its place.

(*a*) The Indirect Genitive is **always** used—

1. to designate a part.

Ex.  *tep en shemu ef.* The first of his harvest.

2. to designate material.

Ex.  *ḥetep en shest.* An offering-table of alabaster.

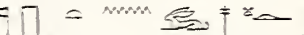
3. by way of further definition.

Ex. *demy en Qebtiu.* The city of Coptos.

*se en user.* A man of strength.

(*b*) It is **generally** used—

1. to designate the possessor.

Ex.  *het neter net Unnefer.* The temple of Unnefer.

2. to express the idea of belonging to, or being derived from, a place.

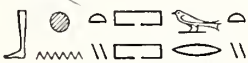
Ex. *shenz en Uauat.* Acacia-wood of Nubia.

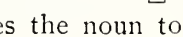
## CHAPTER VI.

### ADJECTIVES.

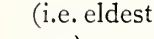
THE adjective agrees with its noun in number and gender, and is written after the noun.

Ex. *ḥeqt nezemt.* Sweet beer.

 *bekhentï urtï.* Two great towers.

*Exception.* The adjective  *ky* (masc.), *ket* (fem.), "Another," always precedes the noun to which it refers.

Occasionally the possessive suffix is repeated with the adjective, probably for emphasis.

Ex.  *sa-ef ur-ef.* His great (i.e. eldest) son (lit. His son, his great one).

There are many adjectives derived from prepositions. These govern a following noun or suffix, like a preposition, but are declinable like other adjectives,

| | | | | | | |
|---|---|---|---|---|---|---|
| | *ymï* | He who is in | Derived from | | *m* | In |
| | *yrï* | He who is at | ,, | ,, | *r* | At |
| | *ḥerï* | He who is upon | ,, | ,, | *ḥer* | Upon |

| | | | | | | |
|---|---|---|---|---|---|---|
| | *tepï* | He who is upon | Derived from | | *tep* | Upon |
| | *kherï* | He who is under | ,, | ,, | *kher* | Under |
| | *khentï* | He who is before | ,, | ,, | *khent* | Before, in front |
| | *nyutï* | He who is not | ,, | ,, | ? | |
| | *mytï* | He who is like | ,, | ,, | *my* | Like |
| | *nï* | Belonging to | ,, | ,, | *en* | To |
| | *meḥti* | Northern | ,, | ,, | *meḥt* | North |

Declension:

Singular.

masc. *ymï.* He who is in.

fem. *ymt.* She who is in.

Plural.

masc. *ymïu.* They who are in.

Ex. *ymt yb-cf.* She who is in his heart.

*herïu sha.* Those who are on the sand.

*mytï-cf.* He who is like him.

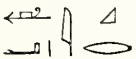
## Degrees of Comparison.

The *comparative* is formed by placing the preposition *er* after the adjective.

Ex. *nefer er ykhet nebt.*
More beautiful than anything (lit. Beautiful more than all things).

There is no true superlative. It is expressed by an adjective in the dual, or by *uā*, One, placed before an adjective.

Ex. *neferuï*. Most beautiful (lit. Twice beautiful).

 *ua yker*. Most excellent (lit. The one excellent).

## CHAPTER VII.

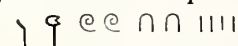
### NUMERALS.

### A. **Cardinal Numbers.**

The numerals are written thus:

| | | | |
|---|---|---|---|
| 𓏺 | units | | thousands |
| 𓎆 | tens | | tens of thousands |
| 𓍢 | hundreds | | hundreds of thousands |

The greater number precedes the less, as in English.

Ex.  11,347.

The transliteration of the numerals is as follows:

| | | |
|---|---|---|
| | *uā* | One |
| | *sen* | Two |
| | *kheut* | Three |
| | *fedu* | Four |
| | *dua* | Five |
| | *sys* | Six |
| | *sefekh* | Seven |

*khemen* Eight

*pesez* Nine

*met* Ten

*māba* Thirty

*shet* Hundred

*kha* Thousand

*zebā* Ten thousand

*ḥefen* Hundred thousand

NOTE.—The transliteration of the other numerals is still conjectural.

The noun precedes the number and is in the plural.

*Exceptions.*—The noun is in the singular

1. With the numeral 2.

   Ex.  *uya sen.* Two ships.

2. In accounts and in specifications of time and measure.

   Ex. *renpet* 110. One hundred [and] ten years.

   *meḥ fedu.* Four cubits.

*uā*, One, is treated as an adjective and agrees with its noun in gender.

B. **Ordinal numbers.**

The ordinals are formed by adding *nu* to the cardinals.

Ex.  *sennu*. Second.

They may precede or follow the noun.

*Exception*.  or  *tepï* First, always *follows* the noun.

## CHAPTER VIII.

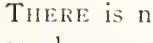
### ADVERBS.

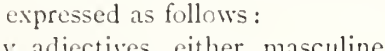
THERE is no special adverbial form, but adverbs can be expressed as follows:

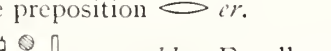
1. By adjectives, either masculine or feminine, preceded by the preposition  *er*.

Ex.  *er menkh*. Excellently.

 *er āat*. Very.

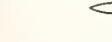
2. By adjectives used absolutely. The feminine  *urt*, Great, is used to intensify the adverb.

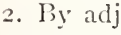
Ex.  *yu-ef qas-ef āsha*. He vomits often (*āsha*, lit. Numerous).

He wept  *āau urt*, very greatly

NOTE.—For the absolute use of adjectives there is an exact parallel in German; cf. e.g. "schön," which means either "fine" (adjective) or "finely" (adverb).

3. By derivation from prepositions.

 *ym*. Therein, thereof, therewith, therefrom.

 *kheft*. In front.

*em-baḥ* Before.

*zer-baḥ*
*kher-ḥāt*
Formerly.

*em-khet*
*em sa*
*ḥer sa*
*er sa*
*en sa*
Afterward.

## CHAPTER IX.

### PREPOSITIONS.

There are two classes of prepositions, Simple and Compound.

I. *Simple.*

*en*
1. For.
2. To (of motion to persons only).
3. Because of.
4. In (of time).

*em*
1. In (of time and place).
2. At. From. With.
3. Into. Out of (of place).
4. Among. To. Of.
5. As. Like. According to.
6. Into (after the verbs To be or To make).
7. By means of.
8. Occasionally to introduce direct discourse, when it remains untranslated.

*er*
1. At. By.
2. To (motion to a thing). Into (inexact for *em*).

3. As far as.
4. [Hostile] toward.
5. Distributively of time: e.g. *Per* day, *Every* four days.

*her*

1. Of indefinite time and space: e.g. *At* the time of. *In* the north.
2. Down. In addition to.
3. [To pass] by. [To deviate] from.
4. Distributively: e.g. *Upon* each one.
5. [Anointing or cooking] with.
6. Because of. On account of.

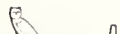
*kher*

Under.

Also used of being laden, because the bearer is under the burden, and therefore often means *carrying* or *possessing*.

*kher*

1. With.
2. [To receive] from.
3. Under (in the sense of "in the reign of").



*em ā*

1. In the possession of.
2. [To take] from. [To receive] from.
3. [To be done] by (living agent).
4. Because of.

*kheft*

1. In front of.
2. According to.
3. Corresponding to.
4. Simultaneously with.

*ymïtu*

1. Between.
2. In the midst of.

*yn*

Used only to express the subject with the passive.

*my*

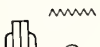
1. Like.
2. As.

*ḥa*

1. Behind.
2. Around.

*ḥena*

Together with.



*khent*

Before.

*tep*

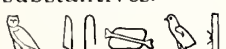
Upon.

*zer*

1. When.
2. Since.

## II. *Compound.*

These are simple prepositions compounded with substantives.



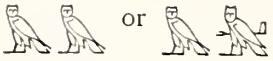
*em-ysu*

As reward for.

contracted to

*em-baḥ*

1. Before.
2. In front of.
3. In the presence of.

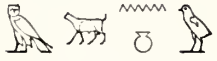


*em-em* Among.

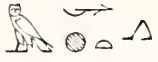
*em-ḥat* 1. At the summit.
2. In front of.

*em-ḥer* In front of.

*em-her-yb* In the midst of.



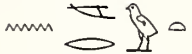
*em-khenu* In the inside of.



*em-khet* 1. Behind.
2. After.

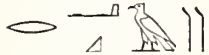
*em-qab* In the midst of.

*em-dy* Together with.

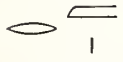


*en mernt* In order that.

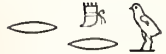
*neferyt-er* As far as.



*er-āqa* Opposite.



*er-ges* At the side.

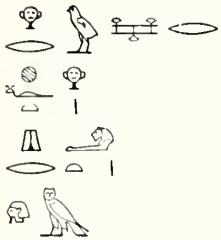


*er-zeru* As far as.

*er-sa* 1. Behind.
2. After.

*ḥer-sa* 1. Behind.
2. After.

*ḥer-zaza* Upon.



*ḥeru-er* Apart from.

*kheft-ḥer* In front of.

*kher-ḥāt* At the summit.

*tep-em*

1. Before.
2. In front of.
3. Straight up to, towards.

## CHAPTER X.

### CONJUNCTIONS.

Conjunctions are used—

I. *Enclitically*, being joined to the first word of the sentence.

II. *Absolutely*, as in English.

#### I. *Enclitic.*

*ys* like "Namely" introduces an explanatory addition.

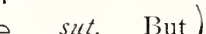
Ex. *yrn-y en ef seten ys*, I made it for him [namely, I], the king.

 *en ys.* But not.

*sut.* But

*ḥem.* But

} expresses the opposite to preceding clauses.

Ex.  *yr sut remthet uebt.* But all men [who preserve this tomb].

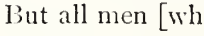
*gert.* 1. But.

2. Moreover.

*yref*

 *ref*

} are used for emphasis following the emphasized word.

Ex.  *zesek yref.* Thou thyself.

*sedem yref then.* Hear ye.

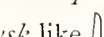
II. *Absolute.*

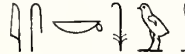
*ysth.* 1. Behold
2. However
3. When

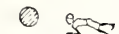
} specifies the circumstances under which anything happens.

Ex. *ysth uy em sab.* Behold me in [the position of] judge.

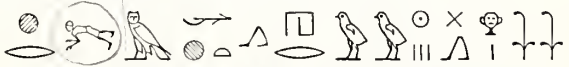
*yst ref zeden sekhtï pen.* This peasant said however.

*ysk* like  *ysth* can be translated *When.*

Ex.  *ysk su em khered.* When he was a child.

 *ykher.* 1. And.
2. Now.

Introduces new paragraphs of a narrative, and especially precedes a temporal clause.

Ex.  *ykher em khet heru sua ḳer nen.* Now after the days had passed by this.

*ka.*

Is used in promises, threats, and directions, to strengthen what is stated.

Ex. *ka erdy-y kheper mu.* Surely I will cause water to be.

## CHAPTER XI.

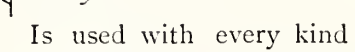
### PARTICLES.

Emphatic, Interrogative, and Negative particles.

I. *Emphatic.*

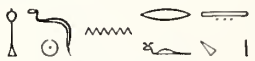
*yr.*

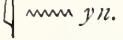
Is used with every kind of sentence, and may be translated "Verily." It generally begins the sentence.

Ex.  *yr entet nebt em sesh sedem set.* Verily all that is in writing, hear it.

or *yref* or *ref* (see Conjunctions).

Follows the word to be emphasized, and is not translated.

Ex.  *ḥez en ref ta.* The earth became light.

 *yn.*

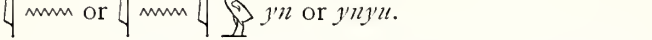
Often emphasizes the subject of a sentence, but is not translated.

Ex. *yn ḥen-ef erdy yrt-ef.*
His majesty caused that it be made.

II. *Interrogative.*

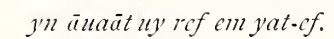
 or  *yn* or *ynyu.*

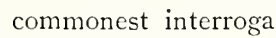
Used when a sentence expresses a rhetorical question.

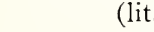
Ex. 
*yn āuaāt uy rcf em yat-cf.* Shall I be robbed upon his land?

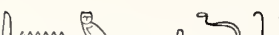
*mā* or *em.*

The commonest interrogative particle, occurs at the end of a sentence.

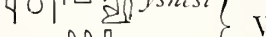
Ex.  *pehen-ek nen ḥer mā.* Why hast thou reached this? (lit. Hast reached thou this on account of what?)

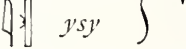
 *yrtu nen my mā.*
Like what is this done? (lit. Is done this like what?)

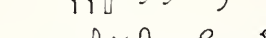
When *em* begins a sentence and has the meaning "Who?" it is generally emphasized by  *yn.*

Ex.  *yn em zed su.* Who says it?

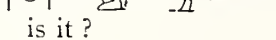
*yshest*
*ysy* } Who, What.

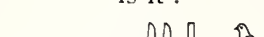
Ex.  *yshest pu.* Who is it? What is it?

 *ysy pu.* Who is it?

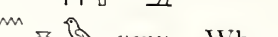
 *ysnu.* When? (lit. What of time?)

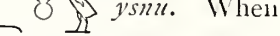
*ten.* Where?

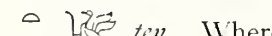
Ex.  *yrt er ten.* Whither goest thou (fem.)? (lit. Makest thou towards where?)

 *petry* or *pety.*

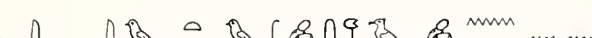
Always stands at the beginning of a sentence.

Ex.  *pety aḥet ef.* What [is] his field?

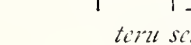
 *pety ref su.* What is it? (with emphasis).

 *teru.*

Always follows the first word of the sentence.

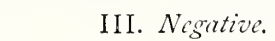
Ex  *yn yu teru sekhan-ek.* Didst thou remember?

III. *Negative.*

 *en* or  *nen.*

 *en* is used—

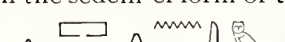
1. With the sedem-ef form of the verb (see p. 55).

   Ex.  *en pern ef ym.* He will not come out therefrom.

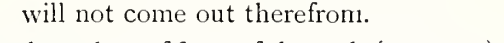
2. With the sedem-ef form of the verb (see p. 55), when it is not future in meaning.

   Ex. *en rekh-y su.* I know him not.

3. Before a nominal sentence; and in this case, when the subject is a pronoun, the absolute pronouns are used.

   Ex.  *en entef pu em maāt.* It is not he in truth.

4. With  *sp*, Time,  *en sep*, Never (lit. Not a time).

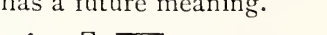
   Ex.  *en sep ha myt-ef ḥer khast ten zer rek neter.* One like him never came upon this land since the time of the god.

*nen* is used—

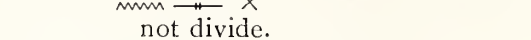
1 With the sedem-ef form of the verb (p. 55) when it has a future meaning.

Ex. *nen pesesh-ef.* He will not divide.

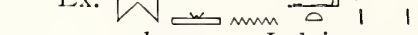
2. Before an absolute infinitive.

Ex.  *uza nen erdyt ḥer ges.* Judging, not putting on one side (i.e. not being partisan).

3. With a following noun or absolute pronoun, when it means "Not to be."

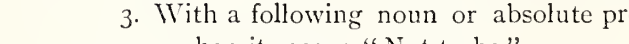
Ex.  *nen mu ym, nen uy ym.* No water is there, I am not there.

4. With *erdy.* To give or cause.  *nen erdyt.* Without (lit. Not causing that).

Ex.  *nen erdyt pesesh-ef set.* Without his dividing it.

 or *nefer en.*

An emphatic negative.

Ex.  *yr nefer-en unen mā then.* If it is not in your possession (lit. in your hand).

*nefer-en yrt mytet.* Never was the like done.

*ym.*

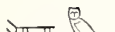
Is used when the verb is optative, or final in meaning.

Ex. *ym-ek yr ykhetu er-es.* Do not do anything for it.

*em.*

Is used to negative imperatives and optatives.

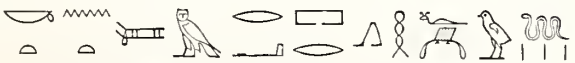
Ex. *em āa yb-ek.* Let not thy heart be proud (lit. Great).

 *tem.*

Often used in conditional sentences.

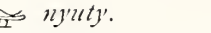
Ex. *tem-kher-es kheper em ḥesbut.* If it does not become worms.

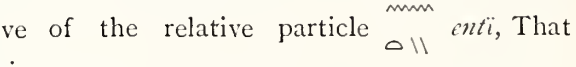
When compounded with *erdy* it means To prevent (lit. Not to cause).

Ex.  *ket net tem erdy per ḥefau.* Another [remedy] for (lit. of) preventing snakes from going forth.

*nyuty.*

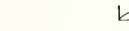
A declinable adjective. It is also used as the negative of the relative particle  *entï*, That which is.

Ex.  *nyutï mut ef.* The motherless one (lit. he who is without his mother).

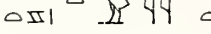
 *yat tuy ent yakhu, nyutet se-kedut ḥer-es.* This place of spirits on which there is no navigation (lit. there is not sailing upon it).

NOTE. *entet nyut.t.* Everything (lit. That which is and that which is not).

## IV. RELATIVE.

 *entï.* He who is. That which is.

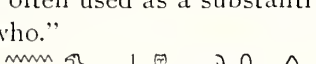
A declinable adjective. It is used in relative clauses.

Ex.  *yry āt neb entï kher-ef.* Every officer who was with him.

*meru kat entïu ḥer ḥert.* The overseers of the works who are upon the mountain.

*se entï mer.* A man who is ill.

It is often used as a substantive with the meaning "He who."

Ex. 

*entïu em shems-ef* Those who are in his following.

*entet nebt em sesh.* All that was in writing.

This particle can be translated by the relative pronoun. For other methods of expressing the relative see p. 66.

## CHAPTER XII.

### VERBS.

VERBS are divided into classes according to the number of letters in the root. The principal classes are:

1. *Biliteral* (abbreviated to ii lit.)

have two letters.

Ex. , *meḥ*. To fill.

Generally written , the syllable *meḥ* and the abstract determinative.

2. *Secundae geminatae* (ii ae gem.)

In these verbs the second and third consonants are the same, the division between them being visible only in certain forms; in all other cases the two letters come together and give the verb the form of a biliteral.

Ex. *un*. To be. In the full form *unen*.

Generally written , the syllable *un*, and the phonetic complement *n*; the full form is

3. *Triliteral* (iii lit.)

have three letters in the root. This is the largest class of all.

Ex. *sedem.* To hear.

Generally written , the word sign *sedem* and the phonetic complement .

4. *Tertiae infirmae* (iii ae inf.)

This is also a large class, in which the root was originally triliteral; the third letter, or , drops out in most forms, giving the verb the appearance of a biliteral, though the conjugation of the iii ae inf. verbs is not the same as that of the iii lit.

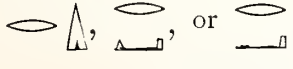
Ex. *mery.* To love.

Generally written the syllable *mer* and the phonetic complement *r*.

5. *Irregular.*

The irregular verbs are two.

*yu.* To go.

 *erdy.* To give.

6. *Other classes.*

The Tertiae geminatae (iii ae gem.), quartae infirmae (iv ae inf.), quadriliteral (iv lit.), and quinque-

literal (vlit.) are rare, and need not be further noticed here.

NOTE.—The student must remember that the E in the transliteration is not to be counted among the root-letters. In the triliteral verb *sedem*, for instance, the root-letters are S D M.

## CONJUGATION.

The conjugation of Egyptian verbs is entirely different from that of any European language, and is Semitic in character.

The verb *sedem*, To hear, is here taken as the type; and the forms or tenses of the verb are called, as in Semitic grammars, after the third person singular masculine, the F being the pronoun of the third person singular masculine suffixed to the verb.

The forms of the verb (the use of which is explained below) are:

1. Sedem-ef.
2. Sedemn-ef.
3. Sedemyn-ef.
4. Sedemkher-ef.

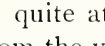
(1–4) Used in verbal sentences (see p. 10).

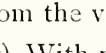
5. The Pseudo-Participle. Used in Compound Nominal sentences (see p. 12).
6. Compounds with auxiliary verbs.
7. The Infinitive.
8. The Passive.
9. The Participles.
10. Relative Forms.
11. Verbal Adjective.
12. Impersonal Form.
13. Causative Form.

1. SEDEM-EF[illegible]

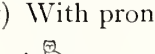
In the form *sedem-ef* the subject follows the verb without any connective between. The subject may be either a noun or a pronoun. The pronoun is always suffixed to the verb, but the noun-subject may be quite at the end of the sentence and separated from the verb by other words.

Ex. *a*) With pronoun-subject:

 *sedem-ef* He hears.

 *zed-y* I speak.

*b*) With noun-subject:

 *uz ḥen-ef* His majesty commanded

*zed-sekhti* The peasant said.

The *sedem-ef* form is generally used as—

1. the *indicative*, either present or past,
2. the *subjunctive*,
3. the *optative*.

The tense by which to translate the *sedemef* form must be judged by the context.

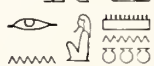
2. SEDEMNEF.

In the *sedemnef* form the verb receives an ending *n*, which is written after the determinative, but it is really added to the stem of the verb. This form can usually be correctly translated by the past instead of the present. It denotes the completed action, and is generally used in narrative.

As in the *sedemef* form the subject [illegible] or pronoun, follows the verb.

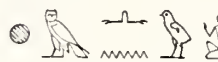
Ex. *a*) with pronoun-subject:

*sedemnef.* He heard.

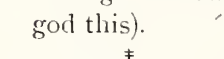
 *yrn-y menu.* I made monuments

*b*) with noun-subject:

*sedemen ḥen ef.* His majesty heard.

 *khemen uy neter pen.* This god knew me not (lit. knew-not me god this).

NOTE.—The verb *nefer,* To be good or well, is always in the *sedemnef* form.

Ex.  *neferen Pepy.* Pepy is well.

3. SEDEMYNEF.

In this form the verb receives an ending *yn* which is written after the determinative. It was originally ceremonial, and is used especially when the subject is a person to whom respect is due.

Ex. *a*) with pronoun-subject:

*sedemynef.* He heard.

*b*) with noun-subject:

*erdy-yn ḥen ef.* His majesty gave.

*Exceptions.* With the verbs *sed*, To speak, *yu*, To go, *yn*, To bring, *yr*, To do, the *sedemynef* form is constantly used with any subject.

It is also used in directions and advice :

Ex. *sury yn se.* The man should drink [it].

4. SEDEMKHEREF.

A rare form, occasionally used in descriptions and as a mild imperative.

Ex. *sedkherek er es.* Say thou to her.

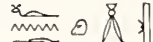
NOTE.—*Sedemnef, sedemynef, sedemkherf* are all formed in the same way, by inserting a particle (*en*, *yn*, or *kher*) between the root of the verb and the subject.

5. THE PSEUDO-PARTICIPLE.

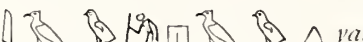
The pseudo-participle is the ancient inflexion of the verb, but it was superseded by the *sedemef* forms. Its use is confined to the Compound Nominal sentence, where the subject precedes the verb, but only when the verb is intransitive. There is no equivalent form in English, for it is often used where we should employ a participle, and it can also be translated by the indicative, present or past.

The following verbs take the pseudo-participle when the subject precedes the verb (Compound Nominal sentence (see p. 12).

1. Intransitives.

Ex.  *fend zebau.* The nose is stopped up.

2. Verbs of going (*ha,* To descend ; *yu,* To go).

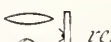
Ex.  *yau hau.* Old age advances.

3. Verbs of Condition when they denote the continuation of the condition (*meḥ,* To be full).

Ex.
*er-khemt-y ḥer-y yu-y meḥkuy.* A third of me [added] to me, then I am full.

4. *kheper* in all its meanings.

Ex. *teny kheper.* Old age comes to pass.

*Exception.* The verb  *rekh,* To know, is in the pseudo-participle form with both active and passive meanings. This is the only verb in which the pseudo-participle has an active meaning.

Ex. *yu-y rekhkuy.* It is that I know.

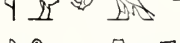
6. Compounds with Auxiliary Verbs.

*Yu sedemef.*

The verb *yu* is used with either the Sedem-ef

or Sedemn-ef forms. It may be translated, "It is that." It is generally used at the beginning of a paragraph.

Ex. *yu sedem-ef.* It is that he hears.

 *yu sedem neter.* It is that the god hears (cf. the French "C'est que j'entends").

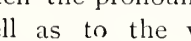
(1) *Yu-ef sedemef.*

When the pronoun is added to the auxiliary verb as well as to the verb, it gives the meaning of "accustomed to."

Ex. *yu-y sedem-y.* I am accustomed to hear.

(2) The verb *un*, To be, is used in the same manner as *yu*, and with the same meaning.

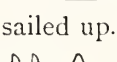
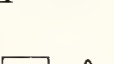
(3) The verb *āḥān*, which means literally To stand or arise, precedes the verb. It can be translated "Then." The active voice of transitive verbs follows *āḥān* in the *sedemn-ef* form; intransitives take the pseudo-participle.

Ex.  *āḥān sedemen ḥā.* Then the prince heard.

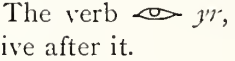
*āḥān ḥen-ef uza em ḥetep.* Then His Majesty went in peace.

If the subject of the sentence is a pronoun, it is attached to *āḥān.*

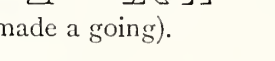
Ex. *āḥān-y khent kuy*, Then I sailed up.

(4) The auxiliaries  *yun*,  *peren*, are employed like *āḥān.*

(5) The verb *yr*, To do or Make, takes the infinitive after it.

Ex.  *yry shemt.* I went (lit. I made a going).

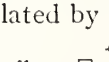
(6) *pu*, which is in reality the demonstrative pronoun, "This," is compounded with the verb as an auxiliary. It invariably follows the verb, and may be translated by "It is," or "It is that."

Ex.  *sedem-ef pu.* It is he who hears, or, It is that he hears.

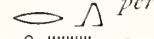
7. The Infinitive.

The infinitive is sometimes masculine, sometimes feminine. The masculine form has no special ending, the feminine form ends in *t.*

Ex., masc. *sedem.* To hear.

 *ḥems.* To sit.

fem. *pert.* To go out.

 *sement.* To make firm.

*a.* Masculine forms are:—

ii lit.
ii ae gem.
iii lit.
iv lit.
v lit.
caus. ii ae gem.
caus. iii lit.

*b.* Feminine forms are:—

iii ae inf.
iv ae inf.
caus. ii lit.
The irregular verbs  *erdyt*, To give,

*yyt*, To go.

*c.* Forms either masculine or feminine are:—

v ae inf.
caus. iii ae inf.

*Uses of the infinitive.*

I. As a substantive (cf. use of infinitive with article in German and Greek).

*a.* As subject—

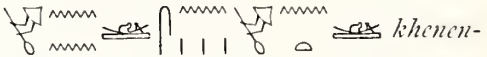
Ex. *neḥt-y pu yrt en ef set.* It was my wish to make it for him. Here *yrt*, To make, is the subject of the sentence.

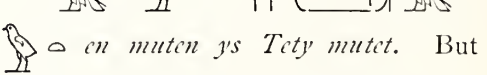
*b.* As object.

1) After verbs of willing or commanding.

Ex. *udetu en ef deba set.* He was commanded to pay it.

2) Of kindred meaning (called the Complementary Infinitive, cf. Cognate Accusative).

Ex.  *khenen-sen khent.* They rowed (lit. They rowed a rowing).

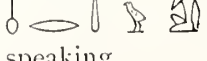
 *en muten ys Tety mutet.* But Teta dies not (lit. Dies not dying).

*mest ef mesut.* He is born (lit. He is born a birth).

*c.* As possessive—

Ex. *heru en set teka em ḥet-neter.* The day of lamplighting in the temple.

II. Governed by an adjective.

Ex.  *nefer medu.* Excellent [in] speaking.

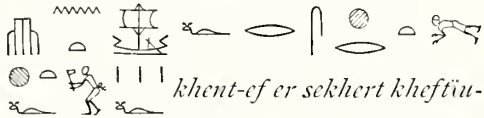
III. Governed by a preposition.

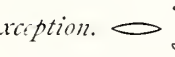
When used with certain prepositions it gives them a special meaning.

1) *em* with the infinitive denotes time.

Ex. [They were astonished] *em yyt*, when they came.

2) *er* expresses purpose.

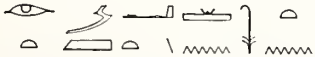
Ex.  *khent-ef er sekhert khefṭiu-ef.* He sailed up to overthrow his enemies.

*Exception.*  *er zed,* which means, literally, In order to say, is simply the beginning of direct discourse.

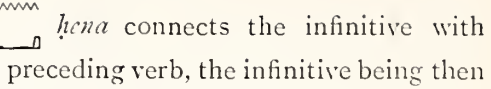
3) *ḥer* expresses simultaneousness.

Ex. *gemnef su ḥer pert.* He found him as he was going out (lit. Upon going out).

4) *en* and *mā* express cause.

Ex. [I lived honoured by the king]  *mā yrt maāt en seten.* Because I wrought truth for the king.

5)  *ḥena* connects the infinitive with the preceding verb, the infinitive being then translated as if co-ordinate.

Ex. 

*yu-ef ḥer unem ta* 500 . . . . *ḥena sury ḥeqt des* 100. He eats 500 loaves . . . . and drinks 100 jars of beer (lit. Together with drinking).

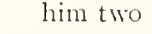
IV. Absolutely, as an explanatory clause to a sentence.

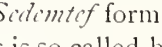
Ex.

*yrn-es em menu-es en yt-es Ymen yrt en ef tekhenuï uruï.* She made [it] as her monument for her father Amen, making for him two great obelisks.

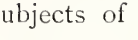
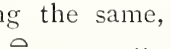
V. *Sedemtef* form for all classes.

This is so called because it consists of the infinitive in  *t*, followed by its subject.

Ex.  *peḥt sen.* They arrived at.

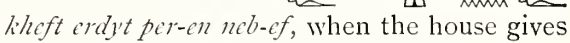
 *khepert meny.* The death took place.

It is used in a dependent clause when the subject is different from the subject of the preceding clause.

Ex. "They were astonished when they came:" the subjects of both clauses being the same, the ordinary infinitive is used  *em yyt* "when they came. But in the sentence, "I was astonished when they came," the two clauses having different subjects, the *sedemt-ef* form is used,  *em yyt-sen*, "when they came."

It can generally be translated by the adverb "When."

Ex. [On New Year's Day] *kheft erdyt per-en neb-ef*, when the house gives (gifts) to its master.

 *erdyt-y uat en redy-y, demyn-y ynbu ḥeqa*. When I had given the road to my feet (i.e. when I had run) I came to the Prince's Walls.

8. The Passive.

I. *Uninflected.*

This is a difficult form to recognize as it is written exactly like the active, and can only be distinguished by the context.

Ex. *mes en ek kheredu khemt.* Three children are born to thee (lit. Are born to thee children three).

II. *With* *tu.*

The passive is generally indicated by adding the syllable *tu* to the root of the verb after the determinative.

Ex. *sedemtu-ef.* He is heard.

9. PARTICIPLES.

The participles occur in the active and passive, and in the past and present.

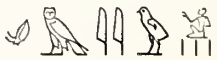
The participles are used—

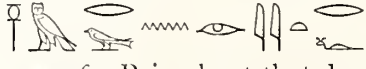
1. Like adjectives.

Ex. *dut yryut er ef.* The wrong done against him.

2. Like substantives.

Ex. *mest thay.* One (fem.) who has borne a boy.

 *sedemyu.* The listeners.

 *mer en yryt er ef.* Pain about that done to him.

10. RELATIVE FORMS.

| Masc. | Fem. |
|---|---|
| Sedemu-ef. | Sedemt-ef. |
| Sedemun-ef. | Sedemtn-ef. |

The N-form is here used for the past.

These substantivised forms are used exactly like real substantives as—

1. Subject.
2. Object.
3. In the genitive.
4. After a preposition.

Ex. *nefer yrert-y en-ek*

That which I do to thee is good.

*mer ynent hāp.*

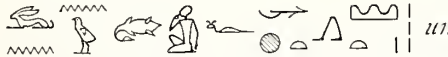
Overseer of that which the Nile brings.

*kheft zedeten-ef ym.*

According to that which he had said about it.

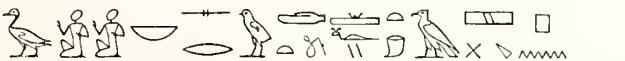
*Sedemuf* denotes persons.

Ex. *hesesu neb-ef.* He who is praised of his lord.

 *unenu send-ef khet khasut.* He whose fear [is upon] those who walk the deserts.

11. VERBAL ADJECTIVE.

The verbal adjective is employed both as adjective and substantive.

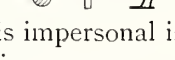
Ex.  *sa-y neb se-rudetifi tash pen.* Every son of mine who shall make this boundary increase.

*em yakhet en se-demtifi.* As a splendid thing for him who will hear it.

12. Impersonal Form.

The verb used impersonally, i.e. without a subject, is not infrequent. It can be translated in the same way as the French "On," or the German "Man."

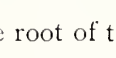
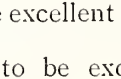
The passives are usually employed in this sense.

Ex.  *rhtw.* It is known.

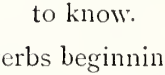
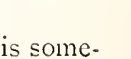
This impersonal is often a respectful designation of the King.

13. Causative Form.

The causative is formed by adding the prefix  *s* to the root of the verb.

Ex.  *menkh,* To be excellent;  *se-menkh,* To cause to be excellent;  *rekh,* To know;  *se-rekh,* To cause to know.

In verbs beginning with *u,* the *u* is sometimes omitted in the causative form.

Ex.  *usekh* To be broad,  *se-sekh* To cause to be broad.

## CHAPTER XIII.

### NOTES ON SYNTAX.

A FEW notes on the syntax of the substantive are given here.

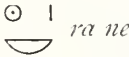
1. *The Absolute Substantive.*

When the substantive stands alone without a verb or a preposition it is said to be "absolute." This is the case—

1. In designations of time.

Ex. *try en.* At the time of (lit. Time of).

*ra neb.* Every day (lit. Every sun).

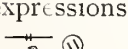
 *renpet* 4. In the fourth year (lit. Year 4. The absolute substantive is known in English and is used in dates, as when we begin a letter or document "the 21st day of October."

2. In designations of place.

Ex. *khent.* In front.

*meḥt.* North.

3. In expressions with *sep.* Time.

Ex.  *sep* 4. Four times.

4. When following an adjective, and limiting its application.

Ex. *yqer sekhern.* Excellent [in] plans.

*māa khern.* True [of] voice.

*Apposition and Co-ordination.*

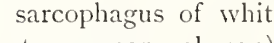
The Substantive explaining stands after the one explained.

The following peculiar cases are important:

1. When specifying material, the quality and nature stand first, the noun or object comes second.

Ex. *yner ḥez qres.* A sarcophagus of white stone (lit. White stone, a sarcophagus).

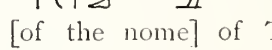
2. When specifying locality.

Ex.  *Ta-nr Ábdu.* Abydos [of the nome] of Thinis (lit. Thinis, Abydos).

3. When specifying number and measure.

Ex. *ḥeqet qeby* 22. Twenty-two jars of beer (lit. Beer, jars 22).

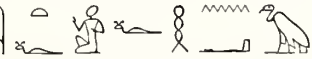
Co-ordinated words are generally left unconnected.

Ex.  *ḥemmt thayu.* Women and men.

If the things are closely connected they are united by the preposition *ḥer*.

Ex. *zā ḥer ḥuyt*. Storm and wind (lit. Storm upon wind).

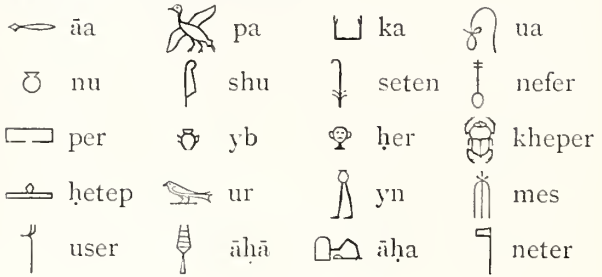
The preposition *ḥenā* permits each of the connected words to stand forth individually, each being of equal importance, like our "as well as."

Ex.  *yt-ef ḥenā mutef*. His father as well as his mother.

## EXERCISES.

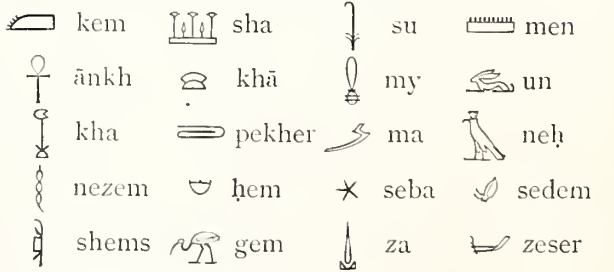
### I.

Write in alphabetic signs—




### II.

Write with the phonetic complement—




### III.

Sometimes the phonetic complement is the first or the middle consonant.

## IV.

Give the transliteration and syllabic forms of—

## V.

Put the correct determinatives to

*ta*, Land.

*āq*, To enter.

*khed*, To travel.

*yneb*, Wall.

*shu*, Free from.

*remth*, People.

*per*, To go out.

*ḥemt*, Woman.

*merhet*, Oil.

*mer*, Pyramid.

*neter*, A god.

*snef*, Blood.

*neḥebt*, Neck.

*Ḥāp*, Nile.

*netert*, Goddess.

*khered*, Child.

*mut*, Mother.

*kem*, Black.

*shu*, Dry.

*ser*, Prince.

## VI.

Translate—

I hear. Thou lovest. He goes.
We dig. You speak. They follow.

## VII.

They go (2 *yu* 1 *en*) to [the] king. He gives (2 *rdy* 1) bread to his (2 *ta* 1) son. (2 *sa*)

Love (*mer*) [ye] your (2 1) father. He married (2 *meny* 1) me to his (2 *em*) daughter (1). He found (2 *gem* 1) it. I made (2 *yrn* 1) [the] monuments (*menu*) of [the] gods (*en* 2 *neteru*). He leads (2 *seshem* 1) me. His majesty (3 *ḥen* 2) commanded (1 *uz*) to-dig (2 *shad*) this canal (1 *mer*). Never came one like (*en-sep*) him (*ha*) upon (*myty*) this (2 1) land (*khast*). [A] going (*shemt*) it-is-that this (3) peasant (2 *sḫti*) made. (1 *yrn*.)

## VIII.

The direct and indirect genitive.

[The] wife of [the] king. [The] son of his body.
*d.g.* *i.g.*

Lord of [the] Two Lands. Another remedy of
*d.g.* *i.g.*
causing [the] hair to-grow. Mother of [the] majesty
of [the]-King-of-Upper-and-Lower-Egypt (*seten ḥyti*).
Water of (plu.) natron. I heard voices [and the]
lowing of cattle.

IX.

Adjectives.

His eldest daughter. It-is [a] good land. All
taste departs. [The] strong bull. [The] two great
doors.

X.

Numerals.

Five years. [The] first day. One hundred [and]
fifty thousand six hundred [and] fourteen. Ten men.
*se*
Twelve bulls. One thousand [and] three. [The]
*ka*
third child.
*khered.*

XI.

Under [the] majesty of [the]-King-of-the-South-
and-North. He sailed upon it. I speak unto you.
He said he would-fight with me. He [shall] not
come-forth therefrom. Anoint therewith. [The]
gods rejoiced (lit. under joy) in my time (Nominal
sentence). Living for-ever unto eternity. Behold,
I [am] before thee. After he had-found it stopped-
up with stones. I did-more (lit. went-beyond) that-
which-was-done formerly. Lay [it] upon [the] place

of this hair after it has-been-taken-out. It was-brought immediately. After it-had-become evening.

## XII.

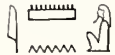
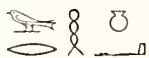
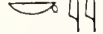
He gave me milk. My statue was ornamented with gold, its apron with electrum. Give praise unto my statue. In-order-to-cause-that thou mayest-know. He found [a] man standing upon [the] banks. [The] king's children gave me their hands. Sprinkle it with water (plu.) of natron. Bend thy back unto thy chief. [A] son who-hears [is] as [the] Followers of Horus. I passed one hundred [and] ten years in life. At day-break I reached Peten. Food was brought for me from [the] palace. He [did] not answer these princes, he answered this peasant. His majesty commanded [that] I go to this desert. This army came, it cut-to-pieces [the] land of [the] Bedaween. [The] mouth is-silent, it [does] not speak.

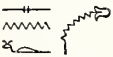
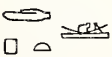
## XIII.

1. Absolute substantive. 2. *Tepï*, lit. "First of," elliptical for "First month of." 3. The throne name of a king is always compounded with Ra, which is written first though read last; this name is read Men-kheper-Ra. Infinitive after preposition. 5. Pseudo participle. 6. The preposition *ḥer* takes the phonetic complement before a suffixed pronoun. 7. This word should be *kheftïu*, from *kheft*, "Opposite," *kheftī*, "He who is opposite," *kheftïu*, "Those who are opposite," i.e. adversaries.

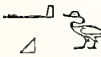
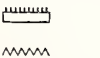
## VOCABULARY.

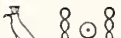
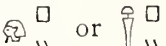
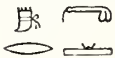
### *English-Egyptian.*

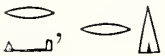
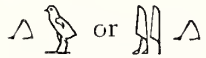
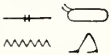
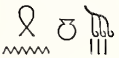
| | | |
|---|---|---|
| Abydos | | *Abdu* |
| After | | *em-khet* |
| Age, Old | | *yaut* |
| Ale | | *ḥeqt* |
| All | | *neb* |
| Altar | | *khaut* |
| Amen (a god) |  | *Ymen* |
| And | | *ḥenā* |
| Anher (a god) | | *Anher* |
| Anoint |  | *urch* |
| Another |  | *ky* |
| Answer | | *usheb* |
| Appear | | *khā* |
| Apron | | *shendyt* |

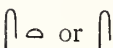
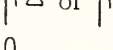
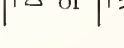
| | | |
|---|---|---|
| Army | | *meshā* |
| As | | *em* |
| Back | | *sa* |
| Bank | | *meryt* |
| Be, To | | *un* |
| ,, ,, | | *kheper* |
| Beautiful | | *nefer* |
| Become, To | | *kheper* |
| Bedaween | | *ḥerïu shā* |
| Before | | *em-baḥ* |
| Behold | | *mā* |
| Bend | | *khems* |
| Birth | | *mest* |
| Black | | *kem* |
| Blood |  | *snef* |
| Boat |  | *dept* |
| Body | | *khet* |

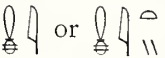
| | | |
|---|---|---|
| Born, To be | | *mes* |
| Bread | | *ta* |
| Bring | | *yn* |
| Bull | | *ka* |
| Canal | | *mer* |
| Cattle | | *menment* |
| Cause, To | | *erdy* |
| Chief | | *ḥer zaza*, or *ḥer tep* |
| ,, | | *ḥātiā* |
| Child | | *khered* |
| Circumference | | *qed* |
| Come, To | | *yu* |
| ,, ,, | | *ha* |
| Come forth, to | | *per* |
| Command, To | | *uz* |
| Cut to pieces, To | | *ba* |
| Daughter | | *sat* |

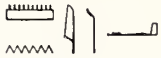
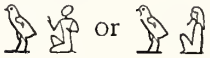
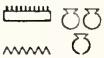
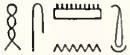
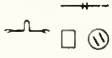
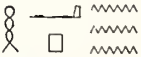
| | | |
|---|---|---|
| Day | | *heru* |
| ,, | | *sesu* (in dates) |
| ,, | | *rā* |
| Day-break | | *ḥez en ta* |
| Depart, To | | *shem* |
| Desert | | *khast* |
| Dig, To | | *shad* |
| Do, To | | *yr* |
| Doors (dual) | | *rutï* |
| Dry | | *shu* |
| Eight | | *khemen* |
| Eldest | | *ur, semsu* |
| Electrum | | *usem* |
| Empty | | *shu* |
| Enemy | | *khefïu* |
| Enter |  | *āq* |
| Establish |  | *men* |

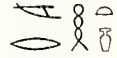
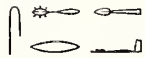
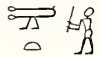
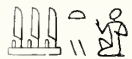
| | | |
|---|---|---|
| Eternity |  | *neḥeḥ* |
| Evening | | *mesheru* |
| Ever (for ever) | | *zet* |
| Father | | *yt* |
| Festival | | *ḥeb* |
| Fifty | | |
| Fight, To | | *āḥā* |
| Find, To | | *gem* |
| Firm, To be | | *men* |
| First |  | *tepï* |
| Five | | *dua* |
| Follow, To | | *shems* |
| Food | | *shab* |
| Formerly |  | *zer-baḥ* |
| Four | | *fedu* |
| Fourteen | | |
| Free [from] | | *shu* |

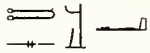
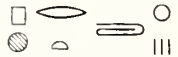
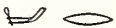
| | | |
|---|---|---|
| From | | *em* |
| Give, To |  | *erdy* |
| Glad, To be | | *au yb* |
| Go, To |  | *yu* or *yy* |
| Go beyond, To |  | *sen* |
| Go out, To | | *per* |
| God | | *neter* |
| Gold | | *neb* |
| Good | | *nefer* |
| Great | | *āa* |
| ,, | | *ur* |
| Grow | | *rud* |
| Hair |  | *shenu* |
| Hand | | *det* |
| Harvest | | *shemu* |
| He | | *ef* |

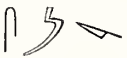
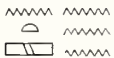
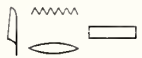
| | | |
|---|---|---|
| He | | *entef* |
| Hear | | *sedem* |
| Heart | | *yb* |
| Her (acc.) |  or  | *set* or *sï* |
| ,, (poss.) | | *es* |
| Him | | *su* |
| His | | *ef* |
| Horus (a god) | | *Ḥer* |
| House | | *per* |
| ,, | | *ḥet* |
| Hundred | | *shet* |
| I | | *y* |
| ,, | | *ynuk* |
| Immediately | | *her-ā* |
| In | | *em* |
| In front of | | *khent* |
| It |  or  | *set* or *sï* |

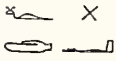
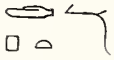
| | | |
|---|---|---|
| Its | | *es* |
| It is that | | *yu* |
| Joy | | *reshut* |
| King | | *seten* |
| ,, of Upper Egypt | | *seten* |
| ,, of Lower Egypt | | *byti* |
| Know, To | | *rekh* |
| Land | | *ta* |
| Lay, To | | *erdy* |
| Lead, To | | *seshem* |
| Life | | *ankh* |
| Light | | *ḥez* |
| Like |  | *my* or *myti* |
| Live, To | | *ankh* |
| Lord | | *neb* |
| Love, To | | *mer* |
| Lowing | | *nemy* |

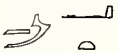
| | | |
|---|---|---|
| Majesty | | *ḥen* |
| Make, To | | *yr* |
| Man | | *se* |
| Marry |  | *meny* |
| Me |  | *uy* |
| Milk | | *yrtet* |
| Monuments |  | *menu* |
| Mother | | *mut* |
| Mouth | | *re* |
| My | | *y* |
| Natron |  | *ḥesmen* |
| Neck | | *neḥebt* |
| Never |  | *en-sep* |
| Nile |  | *Ḥāp* |
| Nine | | *pesez* |
| North | | *meḥ* |
| Northern | | *meḥtï* |

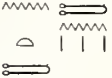
| | | |
|---|---|---|
| Not | | *en* or *nen* |
| Of | | *en* (decl.) |
| ,, | | *em* (indecl.) |
| Offering | | *ḥetep* |
| Oil |  | *merḥet* |
| One | | *uā* |
| Our | | *en* |
| Overlay, To |  | *se-kher* |
| Overseer | | *mer* |
| Palace | | *āḥā* |
| Pass, To (of time) |  | *yth* |
| ,, ,, | | *yr* |
| Peasant |  | *sekhtï* |
| People | | *remth* |
| Peten (a country) | | *Peten* |
| Place | | *set* |
| Praises | | *ḥeknu* |

| | | |
|---|---|---|
| Prince | | *ser* |
| Pyramid | | *mer* |
| Ra (a god) | | *Rā* |
| Raise, To |  | *thes* |
| Reach, To | | *peḥ* |
| Red | | *desher* |
| Remedy |  | *pekhert* |
| Ruler | | *ḥeqa* |
| Sacred |  | *zeser* |
| Sail, To | | *seqed* |
| Satisfy, To | | *ḥetep* |
| Say, To | | *zed* |
| Second | | *senuu* |
| Seven | | *sefekh* |
| She | | *es* |
| ,, | | *entes* |
| Shine | | *kha* |

| | | |
|---|---|---|
| Silent, To be | | *ger* |
| Six | | *sys* |
| Slay |  | *sma* |
| Son | | *sa* |
| Soul | | *ba* |
| South | | *qema* |
| Southern | | *resï* |
| Speak, To | | *zed* |
| Sprinkle, To |  | *netesh* |
| Stand, To | | *āḥā* |
| Statue | | *tut* |
| Stone |  | *yner* |
| Stop up, To | | *zeba* |
| Strength | | *usert* |
| ,, | | *nekht* |
| Strong | | *user* |
| ,, | | *nekht* |

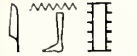
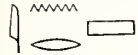
| | | |
|---|---|---|
| Sweet | | *nezem* |
| Take out, To |  | *fedy* |
| Taste |  | *dept* |
| Teach | | *sba* |
| Ten | | *met* |
| The | | *pa* |
| Thee | | *thu* |
| Their | | *sen* |
| Them | | *sen* |
| Then | | *āhā-en* |
| Therefrom | | *ym* |
| Therewith | | *ym* |
| These | | *ypen* |
| ,, | | *na-en* |
| They | | *sen* |
| Things | | *ykhet* |
| This | | *pen* |

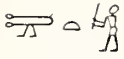
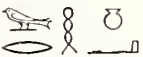
| | | |
|---|---|---|
| Thou | | *ek* |
| ,, | | *entek* |
| Thousand | | *kha* |
| Three | | *khemt* |
| Thy | | *ek* |
| Time | | *rek* |
| To |  | *en* |
| Together with | | *ḥenā* |
| Travel north, To | | *khed* |
| Traverse, To | | *za* |
| Truth |  | *maāt* |
| Twelve | | |
| Twenty |  | |
| Twice | | *sep sen* |
| Two | | *sen* |
| Under | | *kher* |
| ,, | | *kher* |
| Unto | | *er* |
| Upon | | *ḥer* |

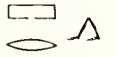
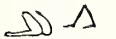
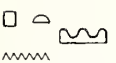
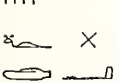
| | | |
|---|---|---|
| Us | | *en* |
| Voice | | *khern* |
| Wall | | *yneb* |
| Water | | *mu* |
| We | | *en* |
| Who | | *entï* (*decl.*) |
| Wife | | *ḥemt* |
| With (By means of) | | *em* |
| Woman | | *ḥemt* |
| Worthy | | *ymakh* |
| Year | | *renpet* |
| You | | *then* |
| ,, |  | *entthen* |
| Your | | *then* |

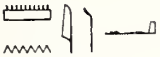
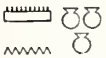
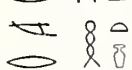
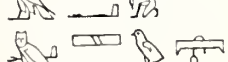
*Egyptian-English.*

*Note.*—Words which begin in transliteration with *e*, are to be looked for under the first consonant, e.g. *entef* will be found under N, *emkhet* under M.

| | | |
|---|---|---|
| | *y* | I, my |
| | *yu* | It is that |
| | *yu* | To go |
| | *yb* | Heart |
| | *ymakh* | Worthy |
| | *ym* | Therefrom, therewith |
| | *yn* | To bring |
| | *ynuk* | I (emphatic) |
|  | *yneb* | Wall |
|  | *yner* | Stone |
| | *yr* | To do, to make, to pass (of time) |
| | *yrtet* | Milk |
| | *ykhet* | Things |
| | *yt* | Father |

| | | |
|---|---|---|
|  | *ythet* | To pass (of time) |
| | *āa* | Great |
| | *ānkh* | Life, to live |
| | *āḫa* | To fight |
| | *āḫā* | To stand |
| | *āḥā* | Palace |
| | *āq* | To enter |
| | *uy* | Me |
| | *uā* | One |
| | *un* | To be |
| | *ur* | Great, eldest |
|  | *ureḥ* | To anoint |
| | *usem* | Electrum |
| | *user* | Strong |
| | *usheb* | To answer |
| | *uz* | To command |
| | *ba* | Soul |

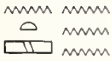
| | | |
|---|---|---|
| | *ba* | To cut to pieces |
| | *byti* | King of Lower Egypt |
| | *pa* | The (masc). |
| | *per* | House |
|  | *per* | To go out, to come forth |
| | *pen* | This (masc.) |
|  | *peḥ* | To reach |
| | *pekhert* | Remedy |
| | *pesez* | Nine |
|  | *Peten* | Peten (a country) |
| | *f* | He, his |
| | *fedu* | Four |
|  | *fedy* | To take out |
| | *em* | As, in, to, with |
| | *my*<br>*myti* | Like |

| | | |
|---|---|---|
| | *mā* | Behold |
| | *mu* | Water |
| | *mut* | Mother |
| | *em-baḥ* | Before, in front of |
| | *men* | Firm |
|  | *meny* | To marry |
|  | *menu* | Monuments |
| | *menument* | Cattle |
| | *mer* | Overseer |
| | *mer* | Canal |
| | *mer* | Pyramid |
| | *meryt* | Bank |
|  | *merḥet* | Oil |
| | *em-khet* | After |
| | *mes* | To be born |
| | *meshā* | Army |
|  | *meshern* | Evening |

| | | |
|---|---|---|
| | *met* | Ten |
|  | *en* | To |
| | *en* | Not |
|  | *en* | We, us, our |
| | *nu* | Of (plur.) |
| | *neb* | Lord, every, all |
| | *neb* | Gold |
| | *nefer* | Good, beautiful |
| | *nemy* | Lowing |
| | *neḥebt* | Neck |
|  | *neḥeḥ* | Eternity |
| | *nekht* | Strength, strong |
| | *en-sep* | Never |
| | *entef* | He |
| | *enten* | We |
|  | *entek* | Thou (masc.) |
| | *entes* | She |

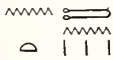
*entsen* They

*neter* God



*netesh* Sprinkle

*enteth* Thou (fem.)



*entthen* You

*nezem* Sweet

*er* To

*re* Mouth

*Rā* Ra (a god)

*ruṭi* Two doors

*rud* To grow

*remth* People

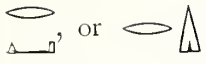
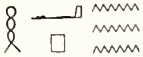
*renpet* Year

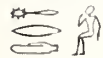
*rekh* To know

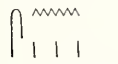
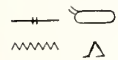
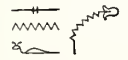
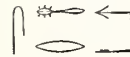
*resy* Southern

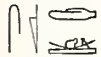
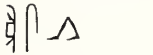
*reshut* Joy

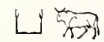
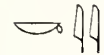
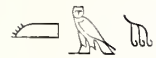
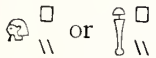
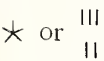
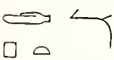
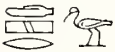
*rek* Time

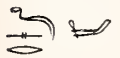
| | | |
|---|---|---|
|  | *erdy* | To give, cause, lay |
| | *ha* | To come, to descend |
| | *heru* | Day |
| | *ḥā* | Chief |
|  | *ḥāp* | Nile |
| | *ḥeb* | Festival |
| | *ḥemt* | Woman, wife |
| | *ḥen* | Majesty |
| | *ḥenā* | Together with |
| | *ḥer* | Upon, because of |
| | *Ḥer* | Horus (a god) |
| | *ḥer ā* | Immediately |
| | *ḥerïu shā* | Bedaween |
| | *ḥer zaza* | Chief |
| | *ḥesmen* | Natron |
| | *ḥeqa* | Ruler |

| | | |
|---|---|---|
| | *ḥeknu* | Praises |
| | *ḥetep* | Offering, peace |
| | *ḥez* | Light, bright |
| | *ḥez en ta* | Daybreak |
| | *kha* | Thousand |
| | *khast* | Desert |
| | *khā* | To appear, to be crowned |
| | *kheper* | To be, to become |
| | *khems* | To bend |
| | *khemen* | Eight |
| III or ☰ | *khemt* | Three |
| | *khent* | In front of |
| | *kher* | Under |
| | *kher* | Under, to possess |
| | *kheru* | Voice |
| | *kherp* | To lead |
|  | *khered* | Child |

| | | |
|---|---|---|
| | *khet* | Body |
| | *es* | She, her, it, its |
| | *se* | Man |
| | *sa* | Back |
| | *sa* | Son |
| | *sat* | Daughter |
| | *sys* | Six |
| | *su* | Him |
| | *seba* | To teach |
| | *sefekh* | Seven |
| | *sep sen* | Twice |
| | *sma* | To slay |
|  | *sen* | They, them, their |
|  | *sen* | To go beyond |
|  | *sen* | Two |
|  | *snef* | Blood |
| | *ser* | Prince |
|  | *sekher* | To overlay |

| | | |
|---|---|---|
| | *sekhtï* | Peasant |
| | *seshem* | To lead |
|  | *seqed* | To sail |
| | *set* | Place |
| | *seten* | King |
| | *sedem* | To hear |
| | *shab* | Food |
| | *shad* | To dig |
| | *shu* | Dry |
| | *shu* | Free from |
| | *shem* | To go, to depart |
|  | *shems* | To follow |
| | *shenu* | Hair |
| | *shendyt* | Apron |
| | *shet* | Hundred |
| | *qemā* | South |
| | *qed* | Circumference |

| | | |
|---|---|---|
| | *gem* | To find |
| | *ek* | Thou |
|  | *ka* | Bull |
|  | *ky* | Other |
|  | *kem* | Black |
| | *ta* | Bread |
| | *ta* | Land, country |
| | *tut* | Statue |
|  | *tepï* | First |
| | *thu* | Thee (fem.) |
| | *then* | Her (acc.) |
| | *then* | You, your |
| | *thes* | To raise |
|  | *dua* | Five |
|  | *dept* | Taste |
|  | *desher* | Red |
| | *det* | Hand |

| | | |
|---|---|---|
| | *za* | To traverse, to cross |
| | *zeba* | To stop up |
| | *zer-baḥ* | Formerly |
|  | *zeser* | Sacred |
| | *zet* | For ever |
| | *zed* | To speak, to say. |

GILBERT AND RIVINGTON LD., ST. JOHN'S HOUSE, CLERKENWELL, E.C.

### SEDEMEF I AND II (*p.* 55)

| | |
|---|---|
| *men-y* | I remain |
| *men-ek*, *men-eth* | Thou remainest |
| *men-ef* | He remains |
| *men-es* | She remains |
| *men-en* | We remain |
| *men-then* | You remain |
| *men-sen* | They remain |

### SEDEMINEF (*p.* 55)

| | |
|---|---|
| *menen-y* | I remained |
| *menen-ek*, *menen-eth* | Thou remainedst |
| *menen-ef* | He remained |
| *menen-es* | She remained |
| *menen-en* | We remained |
| *menen-then* | You remained |
| *menen-sen* | They remained |

### IMPERATIVE

| | |
|---|---|
| *men* | Remain thou |
| *menu* | Remain ye |

### SEDEMYNEF (*p.* 56)

| | |
|---|---|
| *menyn-y* | I remain |
| *menyn-ek*, *menyn-eth* | Thou remainest |
| *menyn-ef* | He remains |
| *menyn-es* | She remains |
| *menyn-en* | We remain |
| *menyn-then* | You remain |
| *menyn-sen* | They remain |

### SEDEMKHEREF (*p.* 56)

| | |
|---|---|
| *menkher-y* | I remain |
| *menkher-ek*, *menkher-eth* | Thou remainest |
| *menkher-ef* | He remains |
| *menkher-es* | She remains |
| *menkher-en* | We remain |
| *menkher-then* | You remain |
| *menkher-sen* | They remain |

### PSEUDO-PARTICIPLE (*p.* 57)

| | |
|---|---|
| *menkuy* | I remain |
| *menthy* | Thou remainest |
| *men* | He remains |
| *menthy* | She remains |
| *menuïen* | We remain |
| *mentïuni* | You remain |
| *menu*, *menthy* | They remain |

### YU SEDEMEF (*p.* 58)

| | |
|---|---|
| *yu men-y* | It is that I remain |
| *yu men-ek*, *yu men-eth* | It is that thou remainest |
| *yu men-ef* | It is that he remains |
| *yu men-es* | It is that she remains |
| *yu men-en* | It is that we remain |
| *yu men-then* | It is that you remain |
| *yu men-sen* | It is that they remain |

### YU-EF SEDEMEF (*p.* 59)

| | |
|---|---|
| *yu-y men-y* | I am wont to remain |
| *yu-ek men-ek*, *yu-eth men-eth* | Thou art wont to remain |
| *yu-ef men-ef* | He is wont to remain |
| *yu-es men-es* | She is wont to remain |
| *yu-en men-en* | We are wont to remain |
| *yu-then men-then* | You are wont to remain |
| *yu-sen men-sen* | They are wont to remain |

### PASSIVE *meḥ* TO FILL (*p.* 66)

| | |
|---|---|
| *meḥtu-y* | I am filled |
| *meḥtu-ek*, *meḥtu-eth* | Thou art filled |
| *meḥtu-ef* | He is filled |
| *meḥtu-es* | She is filled |
| *meḥtu-en* | We are filled |
| *meḥtu-then* | You are filled |
| *meḥtu-sen* | They are filled |

### RELATIVE FORM I (*p.* 66).

| | |
|---|---|
| *menu-y* | I who remain |
| *menu-ek*, *menu-eth* | Thou who remainest |
| *menu-ef* | He who remains |
| *menu-es* | She who remains |
| *menu-en* | We who remain |
| *menu-then* | You who remain |
| *menu-sen* | They who remain |

### RELATIVE FORM II ( To fill) (*p.* 66).

| | |
|---|---|
| *meḥt-y* | That which I fill |
| *meḥt-ek*, *meḥt-eth* | That which thou fillest |
| *meḥt-ef* | That which he fills |
| *meḥt-es* | That which she fills |
| *meḥt-en* | That which we fill |
| *meḥt-then* | That which you fill |
| *meḥt-sen* | That which they fill |

### INFINITIVE (*p.* 60).

| | |
|---|---|
| *men* | To remain |

### CAUSATIVE (*p.* 68).

| | |
|---|---|
| *se-ment* | To cause to remain |

### PARTICIPLES ( To fill) (*p.* 66).

| | |
|---|---|
| *meḥ* | Having filled |
| *meḥu* | Filling |
| *meḥ* | Being filled |
| *meḥu* | Having been filled |

### Sedemef I (*p.* 55)

| | | |
|---|---|---|
| *qeb-y* | I am cool | |
| *qeb-ek* | Thou art cool | |
| *qeb-eth* | | |
| *qeb-ef* | He is cool | |
| *qeb-es* | She is cool | |
| *qeb-en* | We are cool | |
| *qeb-then* | You are cool | |
| *qeb-sen* | They are cool | |

### Sedemef II (*p.* 55)

| | | |
|---|---|---|
| *qebeb-y* | I am cool | |
| *qebeb-ek* | Thou art cool | |
| *qebeb-eth* | | |
| *qebeb-ef* | He is cool | |
| *qebeb-es* | She is cool | |
| *qebeb-en* | We are cool | |
| *qebeb-then* | You are cool | |
| *qebeb-sen* | They are cool | |

### Sedemnef (*p.* 55)

| | | |
|---|---|---|
| *qebeben-y* | I was cool | |
| *qebeben-ek* | Thou wert cool | |
| *qebeben-eth* | | |
| *qebeben-ef* | He was cool | |
| *qebeben-es* | She was cool | |
| *qebeben-en* | We were cool | |
| *qebeben-then* | You were cool | |
| *qebeben-sen* | They were cool | |

### Imperative

| | |
|---|---|
| *qebeb* | Be (thou) cool |
| *qebeb-u* | Be (ye) cool |

### Sedemnyef (*p.* 56)

| | | |
|---|---|---|
| *qebyn-y* | I am cool | |
| *qebyn-ek* | Thou art cool | |
| *qebyn-eth* | | |
| *qebyn-ef* | He is cool | |
| *qebyn-es* | She is cool | |
| *qebyn-en* | We are cool | |
| *qebyn-then* | You are cool | |
| *qebyn-sen* | They are cool | |

### Sedemkheref (*p.* 56)

| | | |
|---|---|---|
| *qebkher-y* | I am cool | |
| *qebkher-ek* | Thou art cool | |
| *qebkher-eth* | | |
| *qebkher-ef* | He is cool | |
| *qebkher-es* | She is cool | |
| *qebkher-en* | We are cool | |
| *qebkher-then* | You are cool | |
| *qebkher-sen* | They are cool | |

### Pseudo-participle (*p.* 57)

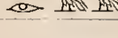
| | | |
|---|---|---|
| *qebkuy* | I am cool | |
| *qebthy* | Thou art cool | |
| *qebu* (or *qeby*) | He is cool | |
| *qebthy* | She is cool | |
| *qebuïen* | We are cool | |
| *qebtiuni* | You are cool | |
| *qebu* | They are cool | |
| *qebthy* | | |

### Yu-sedemef (*p.* 58)

| | | |
|---|---|---|
| *yu qeb-y* | It is that I am cool | |
| *yu qeb-ek* | It is that thou art cool | |
| *yu qeb-eth* | | |
| *yu qeb-ef* | It is that he is cool | |
| *yu qeb-es* | It is that she is cool | |
| *yu qeb-en* | It is that we are cool | |
| *yu qeb-then* | It is that you are cool | |
| *yu qeb-sen* | It is that they are cool | |

### Yuef-sedemef (*p.* 59)

| | | |
|---|---|---|
| *yu-y qebeb-y* | I am wont to be cool | |
| *yu-ek qebeb-ek* | Thou art wont to be cool | |
| *yu-ek qebeb-eth* | | |
| *yu-ef qebeb-ef* | He is wont to be cool | |
| *yu-es qebeb-es* | She is wont to be cool | |
| *yu-en qebeb-en* | We are wont to be cool | |
| *yu-then qebeb-then* | You are wont to be cool | |
| *yu-sen qebeb-sen* | They are wont to be cool | |

### Passive  To be seen (*p.* 66)

| | | |
|---|---|---|
| *maatu-y* | I am seen | |
| *maatu-ek* | Thou art seen | |
| *maatu-eth* | | |
| *maatu-ef* | He is seen | |
| *maatu-es* | She is seen | |
| *maatu-en* | We are seen | |
| *maatu-then* | You are seen | |
| *maatu-sen* | They are seen | |

### Relative Form I (*p.* 66)

| | | |
|---|---|---|
| *maau-y* | I who see | |
| *maau-ek* | Thou who seest | |
| *maau-eth* | | |
| *maau-ef* | He who sees | |
| *maau-es* | She who sees | |
| *maau-en* | We who see | |
| *maau-then* | You who see | |
| *maau-sen* | They who see | |

### Relative Form II (*p.* 66)

| | | |
|---|---|---|
| *maat-y* | That which I see | |
| *maat-ek* | That which thou seest | |
| *maat-eth* | | |
| *maat-ef* | That which he sees | |
| *maat-es* | That which she sees | |
| *maat-en* | That which we see | |
| *maat-then* | That which you see | |
| *maat-sen* | That which they see | |

### Infinitive (*p.* 60)

| | |
|---|---|
| *qebeb* | To be cool |
| *ma* | To see |

### Causative (*p.* 68)

| | |
|---|---|
| *se-qebeb* | To cause to be cool |
| *se-maa* | To cause to see |

### Participles (*p.* 66)

| | | |
|---|---|---|
| m. | *ma* | Having seen |
| f. | *mat* | |
| pl. | *mau* | |
| | *maa* (or *ma*) | Seeing |
| m. | *maau* | Seen |
| f. | *mat* | |

### Sedemef I and II (*p.* 55)

| | |
|---|---|
| *sedem-y* | I hear |
| *sedem-ek* | Thou hearest |
| *sedem-eth* | |
| *sedem-ef* | He hears |
| *sedem-es* | She hears |
| *sedem-en* | We hear |
| *sedem-then* | You hear |
| *sedem-sen* | They hear |

### Sedemnef (*p.* 55)

| | |
|---|---|
| *sedemny* | I heard |
| *sedemn-ek* | Thou heardst |
| *sedemn-eth* | |
| *sedemn-ef* | He heard |
| *sedemn-es* | She heard |
| *sedemn-en* | We heard |
| *sedemen-then* | You heard |
| *sedemen-sen* | They heard |

### Imperative

| | |
|---|---|
| *sedem* | Hear thou |
| *sedem-ef* | Let him hear |
| *sedem-es* | Let her hear |
| *sedem-u* | Hear ye |
| *sedem-sen* | Let them hear |

### Sedemynef (*p.* 56)

| | |
|---|---|
| *sedemyn-y* | I hear |
| *sedemyn-ek* | Thou hearest |
| *sedemyn-eth* | |
| *sedemyn-ef* | He hears |
| *sedemyn-es* | She hears |
| *sedemyn-en* | We hear |
| *sedemyn-then* | You hear |
| *sedemyn-sen* | They hear |

### Sedemkheref (*p.* 56)

| | |
|---|---|
| *sedemkher-y* | |
| *sedemkher-ek* | Hear thou |
| *sedemkher-eth* | |
| *sedemkher-ef* | Let him hear |
| *sedemkher-es* | Let her hear |
| *sedemkher-en* | |
| *sedemkher-then* | Hear ye |
| *sedemkher-sen* | Let them hear |

### Pseudo-participle (*p.* 57)

| | |
|---|---|
| *sedemkny* | I hear |
| *sedemthy* | Thou hearest |
| *sedemy* | He hears |
| *sedemthy* | She hears |
| *sedemuïen* | We hear |
| *sedemtïuni* | You hear |
| *sedemu* | They (*m.*) hear |
| *sedemthy* | They (*f.*) hear |

### Yu-sedemef (*p.* 58)

| | |
|---|---|
| *yu sedemy* | It is that I hear |
| *yu sedemek* | It is that thou hearest |
| *yu sedemeth* | |
| *yu sedemef* | It is that he hears |
| *yu sedemes* | It is that she hears |
| *yu sedemen* | It is that we hear |
| *yu sedemthen* | It is that you hear |
| *yu sedemsen* | It is that they hear |

### Yu-ef sedemef (*p.* 59)

| | |
|---|---|
| *yu-y sedem-y* | I am wont to hear |
| *yu-ek sedem-ek* | Thou art wont to hear |
| *yu-eth sedem-eth* | |
| *yu-ef sedem-ef* | He is wont to hear |
| *yu-es sedem-es* | She is wont to hear |
| *yu-en sedem-en* | We are wont to hear |
| *yu-then sedem-then* | You are wont to hear |
| *yu-sen sedem-sen* | They are wont to hear |

### Passive (*p.* 66)

| | |
|---|---|
| *sedemtu-y* | I am heard |
| *sedemtu-ek* | Thou art heard |
| *sedemtu-eth* | |
| *sedemtu-ef* | He is heard |
| *sedemtu-es* | She is heard |
| *sedemtu-en* | We are heard |
| *sedemtu-then* | You are heard |
| *sedemtu-sen* | They are heard |

### Relative Form I (*p.* 66)

| | |
|---|---|
| *sedemu-y* | I who hear |
| *sedemu-ek* | Thou who hearest |
| *sedemu-eth* | |
| *sedemu-ef* | He who hears |
| *sedemu-es* | She who hears |
| *sedemu-en* | We who hear |
| *sedemu-then* | You who hear |
| *sedemu-sen* | They who hear |

### Relative Form II (*p.* 66)

| | |
|---|---|
| *sedemt-y* | That which I hear |
| *sedemt-ek* | That which thou hearest |
| *sedemt-eth* | |
| *sedemt-ef* | That which he hears |
| *sedemt-es* | That which she hears |
| *sedemt-en* | That which we hear |
| *sedemt-then* | That which you hear |
| *sedemt-sen* | That which they hear |

### Infinitive (*p.* 60)

| | |
|---|---|
| *sedem* | To hear |

### Causative (*p.* 68)

| | |
|---|---|
| *se-sedem* | To cause to hear |

### Participles (*p.* 66)

| | | |
|---|---|---|
| Sing. | | |
| m. | *sedemu* | |
| f. | *sedemt* | Hearing |
| Plur. | | or |
| m. | *sedemyu* | Heard |
| f. | *sedemyut* | |

### Sedemef I (p. 55)

| | |
|---|---|
| *mery-y* | I love |
| *mer-ek* | Thou lovest |
| *mer-eth* | |
| *mer-ef* | He loves |
| *mer-es* | She loves |
| *mer-en* | We love |
| *mer-then* | You love |
| *mer-sen* | They love |

### Sedemef II (p. 55)

| | |
|---|---|
| *merer-y* | I love |
| *merer-ek* | Thou lovest |
| *merer-eth* | |
| *merer-ef* | He loves |
| *merer-es* | She loves |
| *merer-en* | We love |
| *merer-then* | You love |
| *merer-sen* | They love |

### Sedemnef (p. 55)

| | |
|---|---|
| *mern-y* | I loved |
| *mern-ek* | Thou lovedst |
| *mern-eth* | |

### Sedemynef (p. 56)

| | |
|---|---|
| *meryn-y* | I love |
| *meryn-ek* | Thou lovest |
| *meryn-eth* | |
| *meryn-ef* | He loves |
| *meryn-es* | She loves |
| *meryn-en* | We love |
| *meryn-then* | You love |
| *meryn-sen* | They love |

### Sedemkheref (p. 56)

| | |
|---|---|
| *merkher-y* | I love |
| *merkher-ek* | Thou lovest |
| *merkher-eth* | |
| *merkher-ef* | He loves |
| *merkher-es* | She loves |
| *merkher-en* | We love |
| *merkher-then* | You love |
| *merkher-sen* | They love |

### Pseudo-participle (p. 57)

| | |
|---|---|
| *merkhuy* | I love |
| *merthy* | Thou lovest |
| *mery* | He loves |

### Yu-sedemef (p. 58)

| | |
|---|---|
| *yu mer-y* | It is that I love |
| *yu mer-ek* | It is that thou love |
| *yu mer-eth* | |
| *yu mer-ef* | It is that he loves |
| *yu mer-es* | It is that she loves |
| *yu mer-en* | It is that we love |
| *yu mer-then* | It is that you love |
| *yu mer-sen* | It is that they love |

### Yu-ef sedemef (p. 59)

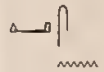
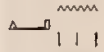
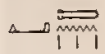
| | |
|---|---|
| *yu-y mer-y* | I am wont to love |
| *yu-ek mer-ek* | Thou art wont to lo |
| *yu-eth mer-eth* | |
| *yu-ef mer-ef* | He is wont to love |
| *yu-es mer-es* | She is wont to love |
| *yu-en mer-en* | We are wont to love |
| *yu-then mer-then* | You are wont to lov |
| *yu-sen mer-sen* | They are wont to lo |

### Passive (p. 66)

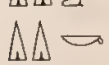
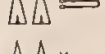
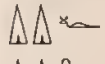
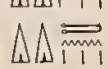
| | |
|---|---|
| *mertu-y* | I am loved |
| *mertu-ek* | Thou art loved |
| *mertu-eth* | |

IRREGULAR.  *erdyt*, TO GIVE. (IN THIS VERB IS CONSTANTLY USED FOR .)

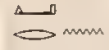
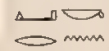
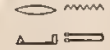
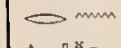
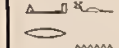
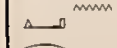
### SEDEMEF I (*p.* 55)

| | | |
|---|---|---|
| | *dy-y* | I give |
| | *dy-ek* | Thou givest |
| | *dy-eth* | |
| | *dy-ef* | He gives |
| | *dy-es* | She gives |
|  | *dy-en* | We give |
|  | *dy-then* | You give |
|  | *dy-sen* | They give |

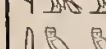
### SEDEMEF II (*p.* 55)

| | | |
|---|---|---|
| | *dydy-y* | I give |
|  | *dydy-ek* | Thou givest |
| | *dydy-eth* | |
|  | *dydy-ef* | He gives |
|  | *dydy-es* | She gives |
| | *dydy-en* | We give |
| | *dydy-then* | You give |
|  | *dydy-sen* | They give |

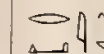
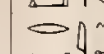
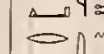
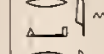
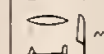
### SEDEMNEF (*p.* 55)

| | | |
|---|---|---|
| | *erdyn-y* | I gave |
|  | *erdyn-ek* | Thou gavest |
|  | *erdyn-eth* | |
|  | *erdyn-ef* | He gave |
|  | *erdyn-es* | She gave |
|  | *erdyn-en* | We gave |
|  | *erdyn-then* | You gave |
| | *erdyn-sen* | They gave |

### IMPERATIVE

| | | |
|---|---|---|
| | *ymy* | Give (thou) |
|  | *ymyn* | Give (ye) |

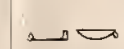
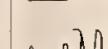
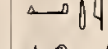
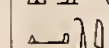
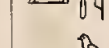
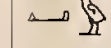
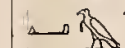
### SEDEMYNEF (*p.* 56)

| | | |
|---|---|---|
| | *erdy-yn-y* | I give |
|  | *erdy-yn-ek* | Thou givest |
|  | *erdy-yn-eth* | |
|  | *erdy-yn-ef* | He gives |
| | *erdy yn-es* | She gives |
|  | *erdy-yn-en* | We give |
| | *erdy-yn-then* | You give |
|  | *erdy-yn-sen* | They give |

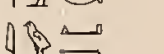
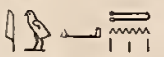
### SEDEMKHEREF (*p.* 56)

Not known

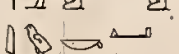
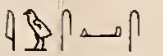
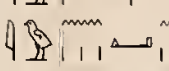
### PSEUDO-PARTICIPLE (*p.* 57)

| | | |
|---|---|---|
|  | *dykuy* | I give |
|  | *dythy* | Thou givest |
|  | *dyu* (or *dyy*) | He gives |
| | *dythy* | She gives |
|  | *dyuïen* | We give |
|  | *dytïuni* | You give |
|  | *dyu* | They give |
|  | *dythy* | |

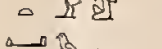
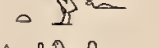
### YU SEDEMEF (*p.* 58)

| | | |
|---|---|---|
| | *yu dy-y* | It is that I give |
| | *yu dy-ek* | It is that thou givest |
|  | *yu dy-eth* | |
| | *yu dy-ef* | It is that he gives |
| | *yu dy-es* | It is that she gives |
| | *yu dy-en* | It is that we give |
| | *yu dy-then* | It is that you give |
|  | *yu dy-sen* | It is that they give |

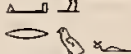
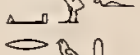
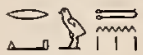
### YU-EF SEDEMEF (*p.* 59)

| | | |
|---|---|---|
| | *yu-y dy-y* | I am wont to give |
|  | *yu-ek dy-ek* | Thou art wont to give |
| | *yu-eth dy-eth* | |
| | *yu-ef dy-ef* | He is wont to give |
| | *yu-es dy-es* | She is wont to give |
|  | *yu-en dy-en* | We are wont to give |
|  | *yu-then dy-then* | You are wont to give |
| | *yu-sen dy-sen* | They are wont to give |

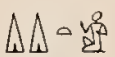
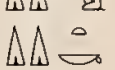
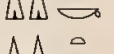
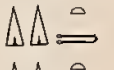
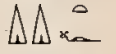
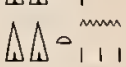
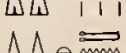
### PASSIVE (*p.* 66)

| | | |
|---|---|---|
| | *dytu-y* | I am given |
|  | *dytu-ek* | Thou art given |
| | *dytu-eth* | |
| | *dytu-ef* | He is given |
| | *dytu-es* | She is given |
|  | *dytu-en* | We are given |
| | *dytu-then* | You are given |
| | *dytu-sen* | They are given |

### RELATIVE FORM I (*p.* 66)

| | | |
|---|---|---|
| | *erdu-y* | I who give |
| | *erdu-ek* | Thou who givest |
| | *erdu-eth* | |
|  | *erdu-ef* | He who gives |
|  | *erdu-es* | She who gives |
| | *erdu-en* | We who give |
| | *erdu-then* | You who give |
|  | *erdu-sen* | They who give |

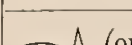
### RELATIVE FORM II (*p.* 66)

| | | |
|---|---|---|
|  | *dydyt-y* | That which I give |
|  | *dydyt-ek* | That which thou givest |
|  | *dydyt-eth* | |
|  | *dydyt-ef* | That which he gives |
|  | *dydyt-es* | That which she gives |
| | *dydyt-en* | That which we give |
|  | *dydyt-then* | That which you give |
|  | *dydyt-sen* | That which they give |

### INFINITIVE (*p.* 60)

| | | |
|---|---|---|
| | *erdyt* | To give |

### PARTICIPLES (*p.* 66)

| | | |
|---|---|---|
|  | *erdy* (or *dy*) | Having given |
|  | *dydy* | Giving |
| | *erdy* | Being given |
| | *dydyu* | Given |

Phi Beta Kappa

DATE DUE

NOV 17 '88
NOV 30 1994
JUN 15 1986
1987
APR 25 1992

GAYLORD
PRINTED IN U.S.A.

PJ1135 .M98
Elementary Egyptian grammar
Princeton Theological Seminary-Speer Library
1 1012 00076 7667